NO. [illegible] THE PROPERTY OF [illegible]

This Volume contains thirteen signatures of Lincoln, each and all being A Lincoln - He evidently treasured his few books or he would not have been so careful to sign or initial each

John E. Burton
1911

[illegible] Dryden
Freeport Ills

A. Lincoln

Utica Magazine
1813 - 1814

This bound volume of twelve magazine articles contains thirteen forged signatures of A. Lincoln. One signature appears on the fly-leaf and each of the twelve caption titles of the magazine bear the signature. This volume was once a part of the famous Lincoln collection of John E. Burton of Lake Geneva, Wisconsin.

THE

# UTICA

# CHRISTIAN MAGAZINE.

VOL. I.] JULY, 1813. [No. 1.

## INTRODUCTION.

PERIODICAL publications on moral and religious subjects, have advantage, in some respects, over voluminous productions. Many who would not be at the pains of reading a volume, will read brief essays with avidity. By these, if extensively circulated, moral and religious instruction, may with facility be diffused among all classes of society.

IN a view of human depravity, it is not surprising that some boldly attack, and openly reject divine revelation;—while others, in a more covert way, manifest the same unfriendly disposition to it, by endeavoring to soften down the doctrines and precepts of the Scriptures, in order to accommodate the christian system to the feelings of the natural heart. Both have been indefatigable in their exertions.—Novels, tales, reviews, newspapers, and magazines have been employed as vehicles of error—as means to propagate and establish sentiments calculated to destroy all true morality, and genuine christianity.

IT is therefore the duty of all who are friendly to Divine Revelation in its purity and extent; and all who wish well to the kingdom of the LORD JESUS, and the salvation of creatures formed for eternity, to unite their endeavors to diffuse and establish that system of truth contained in the Word of God. In this way something may be done to counteract the pernicious practices of evil men and seducers.

"The sons of Belial in a time of declension are numerous and daring. Emboldened by impunity, they have declared themselves independent both of God and man, and are leagued by a common interest, and a common feeling, to defend their usurped immunities. They are watchful and zealous, and the moment an effort is made to" check the progress of error and iniquity, "every mouth is open, and their clamors, and sneers, and threatnings, and lies, like the croakings of Egypt, fill the land."

"There are times when no voice may be silent, nor any hand idle which can aid the great interests of scriptural religion. Such a time is the present. It is the dictate both of reason and revelation to *redeem* the time because the days are evil. No man can tell what an extent of ruin the efforts of those, or a considerable number of those, who love the truth, may avert from their families, from their country and from the church of God."

To throw something into the common scale is the design of the *Utica Christian Magazine*. This work will fulfil its task by discussing topics which may prompt the spirit of research—and by diffusing religious information. It will contain, as far as practicable, short and plain illustrations of the great doctrines and precepts of Christianity; the distinguishing marks between true and false religion; occasional addresses to churches and families, and to different characters, proper to be read in conferences; a history of the churches in the newly settled parts of the state from their first establishment, containing, as far as may be, an account of all past revivals; religious intelligence respecting the state of the church in all parts of the world, particularly accounts of revivals of religion, and of the labors and successes of missionaries among the heathen, and in our new settlements; the signs of the times, shewing wherein the prophesies are now fulfilling, and what are the tokens of the near approach of the latter day glory of the church; accounts of the lives and dying experience of persons eminent for piety; explanations of difficult passages of scripture; a review and recommendation of such books as may be particularly useful

in churches and families; answers to important questions, and to cases of conscience, which may be seriously stated for explanation; together with such extracts and selections, from other Magazines, as may be deemed useful.

*Utica, July* 1, 1813.

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From the Connecticut Evangelical Magazine.

## *An Historical View of the first Planters of New-England.*

### No. I.

Remember the days of old, consider the years of many generations: ask thy father and he will shew thee; thy elders and they will tell thee;—for the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.

FEW subjects can be more deserving of attention, than the character and history of our forefathers. Aside from the intrinsic importance of the subject, we can never be unmindful that to them we are indebted for all those moral and civil institutions which constitute the basis of our social happiness. We do no more than build upon their foundation. In reference to the enjoyment of social and public blessings, it could never be said more truly, than of the present people of New-England, *I sent you to reap that whereon ye bestowed no labor: other men labored and ye entered into their labors.* To the fortitude, to the labor of our ancestors, we are indebted for the inheritance of these fruitful fields, which were cleared by their toil and defended by their valor. From their wisdom and virtue have we received a more precious heritage in those social institutions, civil, moral, and literary, which are the source of our undisturbed prosperity. From their piety, their faith, their prayers, have been transmitted to their descendants, that order, improvement and purity of our churches, with all those ecclesiastical regulations and religious institutions, which now constitute the distinguishing ornament of this portion of our country.

To produce in the children a laudable desire of imitating the virtues of the fathers, to awaken a just sense of the worth of the privileges which we enjoy, especially, to raise our gratitude to God, from whom all blessings come, is the design of a few Essays on the Character and Institutions of the Fathers of New-England. For this purpose it will be necessary to take an historical view of the Puritans, previous and subsequent to their settlement in America; and to add

such remarks as may be necessary to the elucidation of the subject. The historical account will be taken not from the writings of panegyrists, but from authentic documents, some of which are in very few hands. Authorities may be occasionally brought into view, but a constant reference will not be thought necessary.

It has been often said, that the first planting of New-England was for the sake of the undisturbed enjoyment of the privileges of the gospel of Christ. The testimony of one of the first English adventurers to America is thus recorded:—"One main end of all these undertakings was to plant the gospel in these dark regions of America." To this, an early historian of our country adds, "I am now to tell mankind, that as for one of these English plantations, [meaning New-England] this was not only a main end, but the *sole end* upon which it was erected."—Our Fathers desired to serve the true God according to his own appointment. This they could not do in their own country without great molestation. In the western wilderness, therefore, they sought and found those privileges, which were denied them in the land of their nativity.

Among the first English Reformers, whose names will live in grateful remembrance in the latest annals of the church, there was a difference of sentiment with regard to the lengths of Reformation, to which it was expedient for them to proceed. Some were of opinion that they ought to take the word of God for their only guide, and having broken off from the communion of the Church of Rome, endeavor to form their churches, exclusively, according to the model appointed by Christ and his apostles. Others thought it expedient to retain so much of the form and usages of the Church of Rome, as was not manifestly inconsistent with the holy Scriptures; and in things termed *indifferent*, to make no material innovations. The latter opinion, finally prevailed, and principally for two reasons: One, that the minds of men might not be shocked by the greatness of the change, and so refuse to espouse the cause of the Reformation; the other, the indulgence of a hope, that a union might still be effected between the Catholic and the Reformed Churches.—Each of these opinions could be supported by plausible and sound arguments; and, when we consider the state of things at the time, it is not to be wondered that the sentiment of those who contended for a partial Reformation finally prevailed. When we consider also, the danger of unfettering the minds of men by loosening the bonds of established institutions, we shall be very cautious in saying they did not

pursue the wisest course. This opinion, however, which might have been correct in the age of Luther and Cranmer, was much abused in succeeding times, and has been used to bar all attempts at reformation in the English Church, for a period of two centuries and an half. We cannot however withhold our admiration, nor our gratitude to the gracious interposition of the great Head of the Church, that in all the moral darkness of the sixteenth century, with the authority of usages sanctioned by the prescription of ages, with the neeessary aversion to the dominant usurpations of the Church of Rome, and the indignation which must arise at the discovery of her diabolical impostures, the Reformed Churches were established on such wise, scriptural and excellent foundations. On the foundations laid by Luther, Calvin, Cranmer, and Knox, with their great coadjutors, whose souls are now with God, the greater part of Protestant Churches, in the enjoyment of the gracious influences of the Holy Spirit, rest to this day. The difference of sentiment among their first Reformers, on the degrees of reformation to which they should proceed, with a pertinacious adherence to the limits prescribed, seem to have been the true cause of all the separations from the English Church.

Those who first appeared in this church as advocates for further reformation, and for an alteration of their religious service, were denominated, by way of reproach, PURITANS. They were thus denominated by their opposers, in consequence of their exertions to effect a greater purity in religious worship and discipline, and a greater purity in manners.

The Puritans had their rise in the reign of Queen Mary, A. D. 1555, among the numerous exiles, who fled for refuge to the protestant governments on the continent, from the persecutions of that bigotted princess. A number of these pious exiles fixed their residence in the town of Frankfort, in Germany. Being now subject to no Ecclesiastical authority but the word of God, they were at liberty to examine all those religious doctrines and practices, in which they had been instructed, and to compare them with the only standard of truth. On mature reflection, the small congregation at Frankfort became satisfied that some things contained in the liturgy of the English Church, which had been established in the preceding reign by the good Prince Edward VI. with several of their ceremonies and practices, were unauthorised by the holy Scriptures, were of no advantage to the practice of piety, and were burdensome services in the duties of religion. They considered them also, to be the relics of

popery, which they felt bound to oppose in all its powers.—They, therefore, by universal consent, adopted the doctrinal sentiments of the Church of England, as agreeble to the holy Scriptures, but in their modes of religious worship and divine ordinances, they resolved to dispense with several things appointed in the liturgy, and enjoined in the ceremonials of that church.

In the establishment of the English Reformed Church, under the auspices of king Edward, the doctrines of faith contained in their articles were taken, principally, from the Confession of Faith of the church of Geneva, drawn by the great Calvin. But the ecclesiastical hierarchy, with the greater part of the ceremonies and forms of worship prescribed by the Romish ritual, still remained.—At least, these things were as much retained as was thought could be consistent with the disavowal of the supremacy of the hierarchy of Rome.

The exiles at Frankfort, in the formation of their church, discarded, alike, the doctrines and the rites of the Romish church, and adopted the church of Geneva as their model, in forms of church government, in modes of religious worship, and in doctrines of faith. Of all the reformed churches, they esteemed that of Geneva, in all these respects, the most conformable to the divine standard. Thus while their articles of faith were conformable to those of the church of England, their form of church government, and their modes of religious worship and administration of ordinances were materially different.

The religious congregation at Frankfort having become regularly organized, they sent to their brethren in exile, in various parts, inviting them to come and join with them in the service of their Lord, and in the enjoyment of those religious privileges, and that tranquility which were denied them in the land of their nativity. This invitation brought many of their brethren to Frankfort. Several English Divines, residing at Strasburgh, having heard of the innovations in their religious establishment, made by the congregation at Frankfort, remonstrated against any deviations from their former practices, and refused to afford them their christian fellowship, unless these innovations were relinquished. They insisted that prayers should be read, and that the ordinances should be administered and all religious services performed in conformity to the prescriptions of the liturgy. The church at Frankfort consulted the church at Geneva, and having obtained their approbation of their existing order, communicated by their revered Calvin, they determin-

ed to pursue the course which they had adopted. But in consequence of a large accession to their number, the advocates of the liturgy, at length prevailed, though not without some disturbance, and the rites of the Church of England were adopted. This produced a separation, and the most of the first members of the congregation removed to Geneva.—Many efforts were made, by their illustrious friends in the foreign churches, as well as by the best men among the English exiles, to heal this division; but to little effect. The principles of the separation affected the greater part of those who had fled from the persecutions of England, and they naturally embraced those differences of sentiment on the subject of reformation, which had previously existed. Still, it does not appear that these differences produced a breach of christian charity, nor did it prevent their united and daily supplications to the throne of Almighty Grace, for the removal of the dark cloud which hung over their beloved country, that the blood of their brethren might cease to flow at the stakes of martyrdom, that their country might be purified by her trials, and that the church of God might there find a resting place for ages to come. O.

[*To be continued.*]

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From the Massachusetts Missionary Magazine.

## *The Character of Doct. Samuel Hopkins, of Newport, R. I. who departed in the 83d year of his age.*

"THE memory of the righteous is precious." We desire therefore to embalm the character of Dr. Hopkins, for his genius, theological attainments and spirit were excellent.

He descended from worthy parents of family distinction, in Waterbury, Connecticut. Having obtained the honors of Yale College while a youth, agreeably to the early impulse of special grace on his heart, he devoted himself to the study of theology. As his mind was in quest of theological information he soon discovered the eminence of President Edwards in the science of divinity, and gained the favor of his friendship and instruction. How long he continued the president's pupil we cannot ascertain; but he soon discovered such accuracy of thought and depth of judgment, that the president prized his opinion, and with pleasure listened to his remarks on some of his labored disquisitions for the public. Till the president's death, there subsisted between him and Dr. Hopkins the most intimate friendship and the great-

est freedom of inquiry on theological subjects. When the president departed Dr. Hopkins was left comparatively alone; for his rising, inquisitive mind furnished more difficult questions in theology than he could with advantage refer to his cotemporaries in the ministry. The loss of the president to Dr. Hopkins, though great, was in a measure repaired, by having the use of his manuscripts, which were lodged with him during the minority of the children. These manuscripts he preferred before all other human compositions.

But the genius and theological eminence of Dr. Hopkins are more directly ascertained by his numerous publications on the most interesting subjects. His sermons, his theological controversy with Dr. Mayhew, and Dr. Hemmenway, and others, his treatise on future punishment and his system of divinity are lasting monuments of his distinguished merit.—Like his instructor, he excelled both in theoretic and practical divinity; but not in the elegance of composition.——Thoughts and not the ornaments of expression and style were the objects of these great men. For they came upon the stage when a taste for elocution and the embellishments of composition were in these states, but little cultivated. But, though the doctor's writings are destitute of some desirable ornaments, they are yet marked with that simplicity, purity and perspicuity, which are considered by the greatest masters the principal ingredients of admired composition and good style. As the light of day is discovered without looking at the sun, so the reader immediately comprehends the doctor's meaning, even while handling the most abstruse subjects. As there is no human composition which contains more theological information than his system, and fewer useless pages and paragraphs; so there is none more easily understood. The doctor saw his subject too clearly to leave it in the dark to his readers. He grasps it and hands it in a proper attitude to others.

Were not the doctor's publications the most conspicuous, and ample testimonials, we might add that he was a consistent Calvinist. For the first principles of Calvinism are manifestly the cardinal principles of his theory. That he extended the Calvinistic theory farther than president Edwards, and corrected all anterior Calvinists to the inevitable confusion of Arminians and Antinomians, we believe is manifest to every enlightened and impartial mind. For the consistency between the universal agency of God, and the personal agency of man, or between the decrees of God and the entire freedom of man is advocated and established by the Dr. beyond the reach of availing opposition. In this respect his

theory of providence eradicates the foundation of partial divines on the subject. And who can deny that he has taught us to preach the gospel to sinners without unpreaching it in the next breath? Previously to the labors of Dr. Hopkins the scriptural method of addressing sinners was but partially practised or perceived. For their inability to conduct in a holy manner was considered a reason for directing them to perform actions destitute of holiness. Surely the scripture, as Dr. Hopkins has amply proved, does not furnish man with a cloke for his sins from the consideration of his absolute dependence on God for grace.

But leaving the deep and accurate divine, let us review the exemplary *Christian* and *Minister*. The writer having been a member of his rising family, and for many years admitted to the habits of friendship, feels authorized to use freedom in this connection. The Dr. was not only ornamented with the gifts of nature but with the graces of the spirit. He was the loving and obliging husband; the tender and vigilant parent; the attentive and faithful friend; the studious, the devout, and instructive preacher. His study was his home, and the regular light of his morning and evening lamp, in connection with the choice and use of his books and other *peculiar considerations*, evince that he lived in the pious habit of redeeming his time. He was the subject of that wisdom which made his face shine at home, and influenced him to furnish beaten oil for the sanctuary, and to meet his people in the fulness of the blessing of the gospel of peace. No minister we think, was ever more justly esteemed and admired. For though he was destitute of natural eloquence, such was the choice of his subjects, the interesting, and properly arranged thoughts which constituted his sermons and prayers, that but few preachers commanded more attention and were favored with more solemn and devout assemblies. To administer conviction and instruction, edification and consolation according to the respective conditions of his hearers, was the design and tendency of his preaching. Good people rejoiced and wicked people trembled at seeing him enter the desk.— For he believed, and made them believe also, that his ministration would prove the savor of life to some, and the savor of death to others. How solemn the thought! How solemn and interesting the connection between minister and people! But this the Doctor felt, and this he was qualified to make others feel. Hence the devout and awful solemnity which attended his public performances. He preached *Christ* and not himself; he concealed himself and displayed the truth.

In his strict attention to the Sabbath he excelled the most of devout christians. From evening to evening he celebrated the christian Sabbath: and to impress his own mind and the mind of his family with the importance of observing holy time, he uniformly, at sun-set, introduced and concluded the exercises of the Sabbath by family prayer. This domestic signal of holy time he found by long experience to be attended with peculiar advantage. And those who connect Saturday evening with the Sabbath may easily realize the advantage of following his example. For some manifest rule of this nature is necessary for the easy regulation of rising families.

The Doctor in the course of his life and conversation was solemn without ostentation; cheerful without levity; and strict without austerity. To magnify his office at home and abroad was easy to a man who fasted once a week for the sake of honoring God by maintaining the uniform spirit of christianity. He hated sin. To his family, who retain his private and domestic course; to his people, who still remember their minister in his pastoral visits, in his devout attention to praying societies and religious conferences, in the pulpit, and at the Lord's table: To his pastoral brethren and others before whom he frequently acted and presided, in ecclesiastical councils; to candidates for the ministry to whom he imparted his advice and heart; to the public at large, who must gratefully review his zeal and exertions to promote the best interest of gospel missions among the heathen; to his numerous publications both on sentimental and practical divinity; to his friends who were witnesses of his christian patience and resignation during his long and distressing illness; to his attending angels who guarded his bed when he fell asleep; and to his God and Savior we submit the preceding summary of Dr. Hopkins' character. We believe it is just, and we have written it because we consider it worthy of imitation. While then we lament and mourn our loss, let us catch his falling mantle, and stand in the gap, and make up the hedge; for the day of the Lord is at hand.

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—— What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

MILTON.

From the Panoplist.

## ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

*Strong drink is raging.*—SOLOMON.

### No. I.

THE friends of religion and humanity throughout our country, have long seen, and deeply lamented, the intemperate use of intoxicating liquors. They have, also, long been convinced, that something ought to be done to effect a reformation; to cure, if possible, such as are already infected, and, if not, at least to prevent the further spread of the deadly contagion. Nor have the wise and good, in time past, altogether contented themselves with unavailing regrets and good wishes. A kind of desultory warfare has been carried on against the common enemy, with various success.

Legislators have interposed their authority, to arrest the triumphant and desolating progress, of the evil in question. Laws against tippling and drunkenness, armed with severe penalties, have been enacted, in perhaps, every state of the Union. Informing officers have been appointed, occasional presentments have been made, and the laws have sometimes been executed. Ministers of the gospel, in the mean time, have not been wholly inactive. They have attacked the foe, with the *weapons of their warfare,* which when skilfully used, *are mighty through God to the pulling down of strong holds.* Here and there a church, also, has done something to resist the progress of intemperance, while here and there an individual has attacked it, with a resolution which cannot be too highly commended, or too generally emulated.

During all this time, however, the great destroyer has been steadily gaining ground. Every grog-shop is at once an achiever and a monument of its victories. Our taverns, and our grave-yards are filled with its trophies. Not content with extending its ravages, and multiplying its triumphs, among the refuse of society, it has invaded all ranks, and made awful havoc of property, genius, learning, reputation, and happiness. It is an enemy, which sparing neither high nor low, seems in this country, to be waging a war of extermination. Thousands of husbands has it already torn from the bosom of their families; thousands of sons from the embraces of their parents. Like the "croaking plagues of Egypt," it has found its way, into the very bed chambers of the rich and the poor, the public officer and the private citizen.

Even magistrates themselves, the appointed guardians of the laws, have not always escaped. Nay more, this auda-

cious and deadly foe to the bodies and souls of men, has leaped over the pale of the church, polluted the sanctuary, and, (how shall it be spoken?) has numbered among its victims ministers of the Gospel.

To change the figure, intemperance which was scarcely known in this country, till long after its settlement by our ancestors, has within the last twenty or thirty years swollen to a mighty flood, not confined like our great rivers, to a particular channel, but spreading over the face of the whole country, threatening to sweep away, in its course the strongest bulwarks of religion and government, together with the sentinels that should guard, and the arms that should defend them; and bearing on its fiery surges, a huge and frightful mass of wreck and desolation. So wide and impetuous has this overflowing scourge at length become, that almost every body is retreating before it. Even the most courageous are astonished and dismayed at its progress. They not only hear its portentous roar; but witness and tremble at its deadly ravages.

Intemperance is certainly, at the present time, one of the most demoralizing, loathsome, heaven-provoking abominations of this country. Every body, who has either eyes, or ears, must admit that here, at least, *strong drink is raging.* The experience of thousands proves, that it is like a fire shut up in the bones. It allows its votaries no ease. It consumes the best estates, often with a rapidity resembling that of a conflagration. It rages like a burning fever in the body, like a fallen spirit in the head, like a wild beast in the family, and like a sweeping pestilence in the community. Profaneness, gambling, lewdness, poverty, disgrace, lawsuits, brutal stupidity, raving distraction, despair, murder, and suicide, march in its train. Many years ago, an eminent physician of Philadelphia gave it as his opinion, that more than four thousand of our citizens were annually hurried to an untimely grave, by the hand of this ruthless destroyer. That the evil has increased, instead of diminishing, since that time, there can be no doubt. Already, there is good reason to believe, have intoxicating liquors cost the United States more lives than their independence; demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition than any other single vice.

Strong drink may be denominated the grand Moloch of this proud republic. If children are not caused to pass through the fire, they are reduced to rags and starvation. If its devotees are not crushed to death by the wheels of a stupendous car, they are consumed by the slow flames which it kin-

dles in their vitals. If it is not worshipped on every high hill, and under every green tree, it has its shrines on the banks of almost every brook, in the midst of every village, and by the side of every road. Think of four thousand self-devoted human victims, immolated every year upon its altars. Where, in this wide world, is there a graven image, or any false god, that demands more? Melancholy as is the account given by Dr. Buchannan of the sanguinary rites at Juggernaut, and the vast adjacent plain, paved with human bones, it does not appear, that four thousand lives are sacrificed there, within the short period of a single year. While, therefore, every benevolent heart is wishing and praying for the emancipation of the infatuated Hindoos from that abominable idolatry, it surely becomes every one to deplore the tyrannical sway of this monstrous vice, in this Christian land; and, if possible, to devise ways and means for overthrowing its empire.

If nothing more were necessary, than a general statement of the evils of intemperance and the importance of a reformation, the preceding remarks might suffice. But it would be doing the subject great injustice to dismiss it here, especially as in that case, many would, probably, look upon the foregoing dreadful picture, as very much overdrawn. The writer is confident, that every thing which has been advanced can be more than supported, without a very extensive or minute investigation. To this end he solicits a candid hearing, while he proceeds very briefly to specify more particularly some of the evils, which are produced by ardent spirits in this country.

1. Look at their deadly effects upon the bodies of their infatuated victims. Physicians all agree, that intemperance has a direct tendency to destroy health, and shorten life. In a vast multitude of instances, it is the legitimate parent of fevers, dropsies, consumption, gout, palsey, and apoplexy. "Ardent spirits," says Dr. Rush, (and so says almost every other physician,) "dispose the body to acute diseases in every form, and excite fevers in persons predisposed to them from other causes. Thus, when yellow fevers have visited the cities of the United States, hard drinkers have seldom escaped, and rarely recovered."

The same remark has been made concerning the most alarming and fatal diseases, which have within a few years past, prevailed in different parts of the country. The writer has been assured, that hard drinkers have been remarkably singled out by the destroying angel; and that, in some places, not an individual of this class has recovered from an attack. Go then to the bed-side of a neighbor or a friend,

who has long been laying up, in his system, the fuel of ardent spirits to feed the fever that now consumes him. Perhaps he was never called a drunkard. It may be that he was never completely intoxicated. But he drank regularly and freely. Now behold him on the brink of eternity. His tongue is parched. His brain is disordered. His disease, which he might have escaped by temperance, or which, had he been temperate, would have yielded to the power of medicine, is now incurable. His eye grows dim; he struggles; he gasps; he expires; and in him you behold the fate of vast numbers, who follow the same course.

Shall we proceed further, and point you to ten thousand shadows of human existence in the last stages of various other diseases brought on by excessive drinking? Shall we undertake to count the miserable creatures, who, in one place and another, are every year tortured to death by this Promethean vulture? Shall we press physicians to tell us how many names, on our annual bills of mortality, are inscribed there by the hand of this fell destroyer? Shall we go from grave to grave, in the fields of the dead, and ask tombstones how many victims of ardent spirits lie beneath them?

Ah! if tomb-stones might tell the truth, how affecting would be their report!

Let us take another view of this subject. It will not be questioned, that health and life are often destroyed by strong drink, in many ways which have not yet been mentioned. *Who* saith the royal preacher, *hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.* Hard drinking is the parent of almost every crime that can be named, and exposes its votaries to dangers and deaths wherever they go. How many have been dragged from the grogshop to prison, and from prison to the gallows? How many in fits of drunkenness, have had their limbs broken, and been miserably crippled for life! How many, in attempting to return from the tavern, have reeled from their horses into eternity! How often, how *very* often, is the drunkard found stretched by the way side on the cold and damp earth; exposed to the wheels of the hasty traveller; wet with the dew of heaven; shivering under the piercing blasts of winter, or, perhaps, lying stiff in the iron slumber of death! It is needless to enlarge. Every reader must be convinced, by his own observations, and a little reflection, that ardent spirits are making terrible havoc in our country.

Z. X. Y

THE General Association of Connecticut, at their session, June, 1812, taking into consideration the undue consumption of ARDENT SPIRITS in that state; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellect, upon families and societies, upon our civil and religious institutions—and especially its influence to render ineffectual the means of grace, and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations—

1. IT is recommended to all the ministers in connection with this Association, that by appropriate discourses on the subject, they endeavor to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this state, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also, that civility does not require, and expediency does not permit the production of ardent spirits as a part of a hospitable entertainment in social visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics and Manufacturers we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be

made to circulate pamphlets and tracts calculated to effect this purpose, particularly a sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the state, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of all persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralize exertion and become the disastrous cause of its own fulfilment.—For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society; a benumbing palsy extending to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death—and what we do must be done quickly: for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the state, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle? Shall we bear the enormous tax of our vices; more than sufficient to support the gospel, the civil government of the state, and every school and literary institution? Shall we witness around us the fall of individuals; the misery of families; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venemous reptiles and beasts of prey, would our children be bitten and torn in pieces before our eyes, and no efforts be made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us—intemperance is that band of assassins scattering poison and death—intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort.—But if, as we confidently expect, it shall please the God of

our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

## CONVERSION OF A FEMALE.

To the Editors of the Massachuseetts Missionary Magazine.

GENTLEMEN,

*Should you judge the following narrative of a late hopeful conversion calculated to arrest the attention of the careless and secure, to alarm the hypocrite, to animate and quicken the friends of Zion, and to advance the interest of the Redeemer's kingdom, you will please to make it public.*

*Yours, &c.*

SILAS.

A RELIGIOUS attention had existed for the space of five or six months, in the town of ——, before the subject under consideration manifested any evidence of solicitude about the concerns of her soul.

MARY, (for so we shall call her name) during this period, so far from thinking favourably of the attention, fixedly opposed it; treated it with lightness and contempt; neglected to attend conference meetings, and studiously avoided conversation with those who were apparently, under the convincing operations of the Divine Spirit, or who had hopefully become the subjects of a saving change of heart. And to this may be added, that she habitually neglected the public worship of God, on the Sabbath. Thus she continued for several months, with great obstinancy, to reject the counsel of God, and to put far from her eternal life.

But O, how mysterious, how wonderful and gracious, were the designs of Divine Providence! At a time when she appeared proof against all serious impressions, God was pleased, in a very sudden and surprising manner, to tear away, if I may so speak, the thick veil which had been upon her heart, to open her eyes to see its sinful deformity, and to fill her soul with pungent and inexpressible anguish.

By request, the writer of this article made her a visit; he found her in very deep distress, and, to appearance, under a clear and strong conviction. She expressed herself, at this interview, to the following effect: "I have heretofore been the most ignorant and stupid being that ever lived. The one

thing needful, the care of my soul, I have altogether neglected. I have been astonishingly unmindful of God; and the solemn realities of eternity I have banished from my mind. Thus have I lived, all my days, to the present time. But God has seen fit to reprove me, to set my sins in order before mine eyes, and to shew me my ruined and deplorable condition. I can assign no secondary reason or cause of this sudden and surprising event. It took place at a time, and in a manner, altogether unexpected and unaccountable. Nothing that I had done, nothing that others had said or done, has opened my eyes and filled my soul with that anxiety and distress which I now feel. O my heart, my hard and sinful heart! It is full of sin—full of every kind of pollution. Never was there so great a sinner. My sins appear too great to be forgiven. It seems as if there could be no mercy for me. I deserve none. Everlasting burnings are my just due, and I cannot but wonder, that God has kept such a wretch so long out of hell. What shall I do? O, what shall I do!"

After addressing the throne of grace in her behalf, and conversing with her in a manner the writer thought suitable to her situation, he left her, apparently somewhat more composed, but without any real relief.

Soon after making her another visit, he found her much in the same state of mind as before. Her distress, however, did not appear altogether so great; but her conviction seemed to be more clear and deeply fixed. He endeavored, at this time, to convey to her mind as forcible and correct ideas, as possible, of the nature, the magnitude, and dreadful consequences, of sin; and of the nature, reasonableness and necessity of repentance towards God, and of faith in the Lord Jesus Christ; and of her obligation immediately to repent and believe, or to become a new creature.

He endeavored also to elucidate, and impress upon her mind, the following things:—that the merciful provision of the gospel is abundantly sufficient for all who are but disposed to avail themselves of it; that the greatness of her sins would be no obstacle to the everlasting salvation of her soul, were she but willing to accept that salvation, freely offered to her in the gospel; that all things were ready for her pardon, safety, and eternal happiness; that, should she perish, she could have none to blame but herself, and therefore that all delays and excuses, with respect to compliance with duty, were very dangerous and unspeakably criminal; and, in fine, that since God had come near to her, by the convincing operations of his Spirit, her criminality would awfully increase, should she continue to resist his strivings, and that her situa-

tion would become unspeakably more dangerous and deplorable than it ever had been, should she grieve the Spirit to depart from her.

To these observations she listened with eager and anxious attention, and appeared to be affectingly convinced, that these things were really so. On taking leave, she pressed the writer to call upon her again, as soon as might be convenient.

A few days after, he accordingly renewed his visit, and found her comparatively, in a calm and tranquil state of mind; she expressed, however, no hope that she had experienced a saving change of heart. Her greatest anxiety seemed to arise from an apprehension, that her conviction was wearing off, and that she should be left of God, to relapse into her former state of stupid security; yet she appeared to have a clearer view of the nature of sin; of her own unworthiness, and the awful plague of her heart, than she had ever before manifested.

Being particularly interrogated with respect to her views and exercises, the following is the substance of the answers which she returned:—"I appear to myself the most vile, abominable and loathesome of the human race. I can think of no person, however profligate and abandoned, who does not appear, in comparison with my own character, amiable and pure. Nothing in the universe appears so deformed and odious as my own sinful heart. I loathe and abhor myself. But, as much as I discover of the deformity and vileness of my heart, I know that God discovers a thousand times more than I do. He knows my heart, altogether. All its lurking wickedness is fully exposed to his omniscient view. I am sensible that I can hide nothing from him; and I think I would not were it in my power. Although God hates sin with a total hatred, yet I would not hide any of my sins, great and numerous as they are, if I could do it.

"Sin is so abominable and loathesome, it is reasonable and fit that God should hold it in the highest degree of abhorrence. It is perfectly right that God should hate and abhor my wicked heart, my wicked character, my wicked self. As a sinner, as the vilest of sinners, I know that God must oppose me, and set his face against me; and nothing can be more reasonable than this. I do not wish it were otherwise. How can I desire that the all holy God should approve and love that which, even to me, a poor miserable sinner, appears so loathesome and hateful! I ought not to be such a creature as I am. God requires me to hate every evil and false way, to love him, at all times, and with all my heart and soul, and even to be perfect, according to my capacity, as he is perfect. This requirement, I know, is reasonable, nor

do I wish it were abated, although I am sensible that I am continually exposing myself to everlasting destruction, by disobedience.

"The divine law condemns, and justly condems me to hell for every transgression. How really then do I deserve that dreadful place of torment, for my sins, which are so numerous and so horrible? And, should everlasting destruction be my final doom, I know it would be just. God's throne would be guiltless, and my mouth must be stopped.

"O the dreadful end of the ungodly! I know not but that end will be mine. I am in God's hand, and he can and will do with me as seemeth him good. I know that I can neither flee from him, nor alter his determinations. His counsel will stand, and he will accomplish all his pleasure. It is my duty to say, Amen, and I think I can say so. The judge of all the earth will do right; let his will therefore be done. Should it seem good in his sight to visit me with pain, sickness, and grievous afflictions, and even to strip me of my dear children and of all my other worldly comforts, it appears to me that I could willingly submit. I desire to make no terms or conditions with God, but to refer myself and all that I have, without reserve, to his disposal forever.

Such were, apparently, the views and exercises of *Mary*. The writer has not aimed at confining himself to the exact mode by which she conveyed her ideas; but he has endeavoured to make a just statement of the sentiments which she communicated

It may here be worthy of remark, that although she expressed an ardent desire to be renewed in the spirit of her mind, to be rid of her hard and sinful heart, and to see and realize things of a religious nature, as she supposed good people did, yet she did not appear to apprehend that this was then, in any measure, her case.

It may be important also to add, that previous to this period she had heard but very little conversation on the subject of experimental religion, and had been greatly inattentive to, and ignorant of, religious subjects in general. What she expressed seemed to be eminently the result of divine teaching.

Whether she were, at that time, a subject of true religion, or whether this be now her happy situation, the writer of these memoirs will hazard no peremptory decision. But admitting that she did express her religious views and feelings, with simplicity of heart, he would ask, whether she must not have been, in an eminent degree, under the influence of that religion "which seeketh not her own?" He would also

query whether the temper which she manifested be not necessary in order to see and enjoy God? and, if so, whether there be not much reason to apprehend, that most men are strangers to the true spirit and power of the Christian religion, and even many who are the professors of it?

But if the experiences of Mary were but the wild vagaries of fanaticism, or if they were not the legitimate effects of the operations of that Spirit, whose office it is to "convince of sin and of righteousness," it is his heart's desire and prayer to God, that he might be led into the knowledge of the truth respecting this subject.

## CONFERENCE

### *Between a Calvinist and Methodist on the possibility of falling from Grace.*

*C.* GOOD morning, friend. It gives me pleasure to wait on you to-day. For I am at leasure and ready to attend to the interesting subject suggested in your billet.

*M.* I thank you, Sir, for this friendly reception. I rather feared you would decline the interview on account of the subject.

*C.* Your fears were groundless: for I love to converse with men of candor and information on any theological topic. To save time let me desire you to state your question?

*M. Is it not possible for good men to fall from grace?*

*C.* You will perhaps think me a strange Calvinist, for I shall answer in the affirmative. It is possible to fall from grace.

*M.* Are you, Sir, in earnest?

*C.* Surely I am. For if men are free agents both before and after conversion, and not machines, why is it not as naturally possible for a Christian to disbelieve and be lost, as for a sinner to believe and be saved?

*M.* But you actually surprise me!

*C.* It is hoped your surprise will not be permanent nor injurious.

*M.* Let me comprehend you fully. Is it your opinion, while a Calvinist, that it is possible for a real Christian to disbelieve Christ and and reject him?

*C.* Yes, Sir, it is; and I am a strict, staunch Calvinist too.

*M.* And do you believe the Bible supports the possibility of a Christian's falling from grace?

*C.* Yes, Sir, decidedly and most conspicuously.

*M.* I am really thunder struck.

*C.* I cannot help it; for I relate the simple truth of my heart and theory.

*M.* Let me, for the sake of ample satisfaction, call your attention to that class of scriptures, which all able Methodists improve to support the possibility of falling from grace.

*C.* With all my heart. The import of Scripture must decide the controversy between Methodists and Calvinists. To the law and the testimony forever.

*M.* What shall we think of this text in the 33d of Ezekiel, "When the righteous turneth from his righteousness and committeth iniquity, he shall die; but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live?"

*C.* We must conclude, according to this obvious contrast, that it is as naturally possible for the righteous to fall from holiness, as for the wicked to rise to it. In other words, if sinners have natural ability to become holy, Christians have natural ability to become unholy, and Christ's final enemies.

*M.* You then believe, that the prophet supports the possibility of falling from grace.

*C.* Yes; as really as he supports the possibility of a sinner's conversion or reformation. If we believe one, we cannot disbelieve the other.

*M.* I am more surprised than ever. But let me, to prevent all misconception, call your attention to the words of Christ in the 15th of John. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. But if a man abide not in me, he is cast forth as a branch, and is withered." Now, Sir, what is the import except this, that there is a possibility of final separation between the vine and the branches.

*C.* I grant, without hesitation, that this is the manifest and real import of the passage. For Christ used the similitude to inculcate the necessity of unremitting faithfulness on his disciples, in order to secure salvation. But why, my friend, do you present this as a solitary instance of the nature? For when Christ says, "Ye are the salt of the earth; but if the salt have lost its savor, it is thenceforth good for nothing, but to be trodden under foot," he inculcates a congenial sentiment. To the same purpose he also says in a difserent connection, "If any man put his hand to the plough, and look back, he is not fit for the kingdom of heaven." Surely if there is no possibility of falling from grace, we derive no instruction from these similitudes.

*M.* I thank you, Sir, for citing these texts which escaped the Methodists, though as much to the purpose as any they have used.

*C.* You are welcome; for truth and not victory is the object. To prevent your being too fond, however, of claiming texts to invalidate the theory of Calvinists, please to remember, that the claim must be relinquished in case of erroneous calculation. If, on examination, all these texts directly establish a different point, your labor will be more than lost; for it will expose and invalidate your theory.

*M.* I have nothing to fear from that suggestion; for I need no aid except from volunteers. Let me then ask, whether the apostle does not advocate the possibility of falling from grace, when he says, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway?"

*C.* He certainly does; and if there is no possibility of falling from grace, we discover no pertinency in his expression. He bridled his lusts and subdued his appetites to save his soul. To suppress the dangerous influence of the flesh he was the more vigilant. How beautiful the connection! If I do not lay aside every weight, if I do not run with all my might, I shall lose the prize; for the race and the prize are connected. Nothing can be plainer, than that he considered personal exertion inviolaby connected with salvation; and consequently that there was a possibility of his falling from grace. He saw his feet on the precipice and trembled.

*M.* But let me query a little further. What is the design of inspiration in this passage, which Arminians have always urged against the Calvinistic doctrine of final perseverance; "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away to renew them again to repentance?"

*C.* Sir, I believe the apostle is here addressing real Christians, which is evident from the connexion; and I believe there is no pertinency or consistency in the passage, except on the principle of the possibility of Christians falling from grace. For who, except real Christians, in the appropriate style of Scripture, have been enlightened, have tasted of the heavenly gift, of the good word of God, and of the powers of the world to come? Who except Christians have been made partakers of the Holy Ghost, or of the divine nature, and are the subjects of saving repentance? Surely this description of exercises does not correspond with the experience of grace-

less, unrenewed men; and therefore proves it possible for Christians to fall from grace.

*M.* I find that we are still agreed: but for the sake of farther satisfaction permit me to call your attention to several other texts which appear to be rather hostile to the Calvinistic doctrine of final perseverance.

*C.* With all pleasure; for the truth is precious beyond all estimation.

*M.* What then is the apostle's object when he says, Heb. x. 26. "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins?" He also adds, while attending to the destruction of those who violated the law of Moses: "Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"

*C.* The apostle's object, Sir, in these and all similar passages is to press the absolute necessity of final perseverance in order to obtain salvation.

*M.* What is your exposition of this text; "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him?"

*C.* It is this; there is a possibility of the Christian's falling from grace, or of drawing back to perdition: otherwise this hypothetical mode of expression is destitute of instruction. Accordingly the apostle says, in the next verse: "But we are not of them who draw back unto perdition; but of them who believe to the saving of the soul."

*M.* I tell you, Sir, I am really amazed!

*C.* At what, my friend?

*M.* At your coincidence with Methodists who advocate the possibility of Christians falling from grace.

*C.* I am not a Methodist; and there is no occasion for amazement relative to my construction of the texts which have been examined, if we view things correctly. But let me ask; have you any other cardinal texts in mind which in your judgment disprove the final perseverance of saints?

*M.* We could mention a few others of similar complexion; but as the texts already examined are our cardinal ones, we shall enumerate no more.

*C.* Then you will give me leave to be deeply surprised and amazed too in my turn!

*M.* Why so, my friend?

*C.* Because the texts already mentioned, and a thousand more of the same import, are nothing to your purpose; for

they only urge the necessity of constant faithfulness, because it is naturally possible for Christians to fall from grace.—They prove that persevering faith in Christ is the condition of salvation; but not that any good man ever did, or ever will finally fall from grace.

*M.* But how, Sir, is all this? For I verily thought you coincided with me, in the construction of those texts which invalidate the doctrine of final perseverance.

*C.* The mistake, Sir, is yours. For instead of acceding that the texts we examined discarded the Calvinistic doctrine of final perseverance, I only held that they prove the natural possibility of falling from grace, and the necessity, the absolute necessity of unremitting faithfulness in order to be saved.

*M.* And do you after all hold to the doctrine of final perseverance?

*C.* Yes, Sir, as firmly and decidedly as I believe the perpetuity of the throne and existence of Deity. Accordingly, says the great Shepherd; "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

*M.* Sir, I now wish to understand your theory rather than to dispute it. "How can these things be?"

*C.* There is no perplexity attending them. This, Sir, is a state of probation and not a state of confirmation. As the apostate angels and men were probationers till they violated God's command; so all Christians on earth are in a state of probation, and therefore have natural ability to fall from grace. For it is absurd to style Christians probationers, unless they are capable of proving themselves the final enemies of Christ as well as his final friends. Aside from this consideration Christians have no alternative of life or death, and are not in a state of probation. You will not deny that Christians are probationers.

*M.* It must be confessed, that Christians are in a state of probation. It must also be confessed, that they have the alternative of life or death; and consequently that it is naturally possible for them to choose death rather than life. The connexion of these truths is convincing and undeniable.

*C.* It will then follow, that all Christians, seeing they are sanctified but in part, need the powerful motive to unremitting faithfulness which is urged by the texts we have examined. For none except those who endure to the end will be saved.

*M.* Sir, I see it; and I see that those who have natural ability to keep the strait and narrow way which leads to eternal life, have also the same ability to forsake it, and prefer the broad road which leads to destruction. For he who has ability to act rightly has equal ability to act wrongly.

*C.* Yes, Sir, the necessity of dying faith in order to salvation proves the equal necessity of living faith. For living men are dying men, and know not how suddenly and unexpectedly they shall be summoned to appear before their Judge. Hence the necessity of all those exhorting texts we have examined which not only prove the necessity of faith at a dying moment, but the possibility of being arrested by death while destitute of it. Hence we infer,

1. That Arminians or Methodists cannot disprove the doctrine of final perseverance. For the texts they press for this purpose are volunteers to urge the necessity of perseverance on the natural possibility of final failure. The Bible, while Christians are saved by the merit of Christ only, obliges them to persevere in holiness as though their salvation were attainable by their own personal faithfulness.

2. We infer that the doctrine of the saints final perseverance does not, as Arminians pretend, flatter careless and licentious characters. Christians, even the best Christians, must work or die. Like Paul they must bridle their lusts and restrain their appetites; they must keep under their bodies and bring them into subjection; they must run with the utmost vigor, and resolutely fight the good fight of faith, till death shall terminate the conflict; or they will lose the prize and destroy their souls.

3. We have reason to fear there are many false professors of religion. For there are but few church members who appear to be suitably disengaged from temporal objects and suitably attentive to the high concerns of the eternal world.

4. We infer that men must be addressed on the subject of duty according to the natural ability they possess, and not according to their destitution of it. For neither the decretive will of God, nor his elective will, nor the universality of his government, nor any influence whatever interferes with man's voluntary agency. Men are free, and the universe is full of motives to induce all right volitions and to suppress all wrong volitions.

*M.* I confess your consistency; and will farther examine the subject. For the Bible is a harmonious book.

*C.* Think of these questions.

1. Have the non-elect natural ability to believe? for God has determined they shall not.

2. Have the elect natural ability to disbelieve?
3. Could man be a moral agent if destitute of natural ability to do rightly and wrongly? FAREWELL.

ORIGINAL.

## SABRINA'S PRAYER.

REV. SIR,

Under a fearful apprehension that I should never obtain mercy through the redemption that there is for our fallen race in Christ Jesus, and a deep conviction of the justice of God in casting me off forever, I have found my heart, if I can learn any thing concerning it, approving of that justice, and if any thing can please my anxious mind, I have enjoyed a melancholy pleasure in a firm belief, which I have, that in my punishment God's glory will be exhibited to all holy beings, and that this will conduce to their felicity: and impressed with these feelings it is now almost five years that my prayer to God has been, that, if the greatest good of his kingdom require my endless punishment, I may have a will submissive to the divine will in the world to come, and an heart given me to hate sin. I am sensible that such a prayer is inconsistent, for where there is holiness there must be happiness; and for a few weeks past I have been at a loss whether the feelings above expressed are not those of a new creature in Christ Jesus. If you would discuss the question herein involved I have taken means to learn the result.

## ON SELF-LOVE AND BENEVOLENCE.

QUESTION: *Can Benevolence be inferred from Self-love, or from the love any being has for himself?*

NO man will assert, that divine and created existence constitutes but one individual being. For this would be to affirm, there is but one individual being in the universe. The fact is, there are distinct, individual, created existences. Every man is an individual existence, as distinct and separate from the divine, as he is from created beings. If there were but one intelligent being, there would be but one such object to be loved. But as there are many distinct, intelligent beings; there are many objects of this kind to be loved; so that one being may not only love himself, but he may love another, because there is another; but were he the only being, he could love no other, since there is no other to be loved.

And does not that love of benevolence, which comprises all moral goodness, necessarily imply love to *others*, as well as to ourselves? That all beings love themselves is granted by all. Yet all beings are not holy. To be holy we must love *others*, as well as ourselves. Hence it does not follow, from self-love, that any being is holy, unless love to others can be inferred from love to self.

But can love to others be inferred from love to self?—God, it is granted, loves himself; but can we from this infer, that he loves other beings—any of his intelligent creatures? Let us enquire. Is a being's *existence* the object intended in his loving himself? Granting it, does it follow from hence, that he loves another being's existence? If it can be inferred, from love to myself, that I love others with a benevolent affection, then all beings are benevolent, for all love themselves. Granting, also, that in a being's loving himself *his* happiness is his object, if it follows from hence, that he has a love for the happiness of others; then all beings love each others happiness; for all love their own happiness. If love to self intends no more, than a love to those things, which *please* us, from this we cannot infer, that the happiness of others is one thing that pleases, without inferring, that the happiness of others is a source of pleasure to all beings; because there is something which pleases *every* intelligent being. I know of no other sense in which love to self can be defined. But from neither of these can love to other beings be inferred. Therefore, we can never infer from a being's loving himself, that he loves others, or, in other words, that he is benevolent. Benevolent affection can no more be inferred from love to infinite, if any should suppose it, than from finite existence. For allowing *my existence* to be the object of *my* love, should it be increased to an infinite degree, were it possible, then the object of my love would be infinite existence. By what rule of reasoning does it follow, that other beings, distinct from myself, are the objects of my love? Granting also that, instead of my existence, I am infinitely happy, and this is the object of my love, does this contain an inference, that I love and am united to the happiness of other beings? No, no more, than love to others can be inferred from love to my present, finite happiness. Instead of the former, let us suppose, that the things which are agreeable to me are the objects of my love; so that self-love is loving whatever is agreeable. From this it cannot be inferred, that I love other beings, whether I be finite or infinite, until it is proved, that either the existence or the happiness of others, is agreeable to me. But, assert-

ing or proving, that I love my own existence and happiness, does not prove that I am pleased with either the existence or happiness of other beings.

Some may object and say, all this is mere assertion without proof. If what has been said be not satisfactory, the following ideas are offered for further conviction.

If from God's love to himself, love to other beings may be inferred—then it will follow, that he loves all created, intelligent beings. If he *must* love another being because he loves himself, for the same reason he *must* love all beings. But what does love to other beings imply? It is generally granted, that benevolent affection to a being implies union of heart to his happiness—his highest good. There is no propriety in our desiring or seeking the happiness of devils; or, in other words, extending benevolent affection to them:—because we are assured that their happiness is inconsistent with the greatest general good. Hence, if Deity seek the highest good, he has no union of heart to the happiness of those, whose happiness is inconsistent with the greatest good. But if, from love to himself, love to another may be inferred, from the same proposition the same inference will follow, that he loves *all* intelligent creatures; or his heart is united to their happiness, and accordingly all will be saved. But this will not be granted by those, who believe in the doctrine of endless punishment. Consequently love to others cannot be inferred from the love God has to himself; nor any argument from this source be adduced to establish his moral perfection.

If benevolence, or moral goodness consist in love to one, individual, infinite existence, and does not imply love to any *other* distinct, individual existence; it is granted, that if any being be infinite and love himself, he is benevolent. But it is easy to see, on supposition it were necessary to the perfect happiness of such infinite being, that all others should suffer endless misery, this would be the final portion of all. For it is too evident to be denied, that if a being love himself, he will pursue the measures nesessary to his greatest happiness. Hence from the principle, that God loves himself, it cannot be inferred that his heart is united to the happiness of one intelligent creature. If this can be proved, the proof must be contained in *some other arguments.*

Some say, that moral goodness consists in love to the highest good; and then argue thus—God is infinitely happy, this is the highest good—he loves himself, his own infinite happiness—this is love to the highest good, therefore he is benevolent. Here I would ask, why did God create intelligent

beings? Could he not be infinitely happy without their existence? If the answer is given in the negative, I ask, in what view is their existence necessary to his happiness? Does he feel any pleasure in contemplating their existence, separate from all ideas of their happiness or misery? If not, is it from their misery, or happiness, he derives that pleasure, which is necessary to his infinite happiness? Till it is proved, that their happiness, or, in other words, that the happiness of others in itself is a source of his delight, is there any evidence that he rejoices in the happiness of any of his creatures? But is it not evident from what has been offered, that from love to himself, which, in the view of many, is love to the highest good, union of heart to *any* other being cannot be inferred? If not, it still remains an enquiry, (on the principle we are opposing) why did God create a race of intelligent beings?

From the terms, the *highest good, public interest*, &c. false principles may be, and have been, deduced. One false principle is that which we are opposing. Another is the doctrine of universal salvation. The highest good is the greatest *possible measure* of happiness existing in the moral system, which includes God and his intelligent creatures. What is necessary to the existence of the greatest possible measure of happiness? This question no being can answer, but the Almighty, omniscient Jehovah. Is the happiness of all intelligent creatures necessary to the highest good in the sense defined? God has answered in the negative, by assuring us that all will not be saved. Is the happiness of some necessary to this end? This God has answered in the affirmative by assuring us, that some will be saved; but how many he has not informed us, and we shall not know, till all the elect are assembled in heaven. Is the infinite happiness of Diety the highest good? This God has answered in the negative by informing us, that a number of his rational creatures will be finally and forever happy. Hence God has taught us in his word, that not his happiness alone, but his happiness in union with the endlessly increasing happiness of a certain number of his creatures is *the highest good, the public interest* of the universe. Hence, proving that God loves himself, is not proving that he loves the highest good, and is united to the public interest, unless love to others may be inferred from love to himself. To say, that *infinite* happiness is the greatest good, because no addition can be made to infinity, therefore the infinite happiness of Deity is the highest good, is merely a dispute about the term *infinite*, which is used in a variety of senses, the precise meaning of which will not, in my view,

at present, illucidate the subject. The divine happiness is a *great* measure. But still the measure is capable of increase; otherwise no reason can be given why God, is seeking the happiness of one creature, if it is granted, that the highest possible measure of happiness is his *ultimate end.* If the happiness of a number of the fallen race is necessary to the complete felicity of Deity, then created happiness, as well as the divine, is necessary to the greatest possible measure of felicity. But if the happiness of the creature contributes to that of the Creator, the happiness of the former is a *source* of felicity to the latter in itself; for it cannot be sought for the sake of some better kind of good, since nothing is better than happiness. Hence to establish the moral character of Deity, I query, whether it must not be proved, that the happiness of other beings, distinct from himself, is in itself a source of the divine blessedness? Or whether happiness in itself, by whomsoever enjoyed, is not a source of divine felicity? Till this is proved, in my view, the moral character of Deity is not established by argument. However, whether proving this, and this only, will demonstrate the moral goodness of God, I submit to the consideration of the wise, and learned. N.

## REVIVAL OF RELIGION IN DURHAM, GREEN COUNTY, (N. Y.)

The following account was communicated in a letter from the Rev. Seth Williston, to a friend in Boston, (Mass.)

YOU desired me to give you some account of the late outpouring of the Spirit. I believe it to be a duty to make mention of the loving-kindness of the Lord, and communicate his great goodness; and I view the work of the Spirit as the most wonderful display of his goodness, through the mediation of the Divine Redeemer. I believe heaven and earth are made glad by those out-pourings of the Spirit which revive the churches, and bring new guests to the marriage supper. The narratives of religious awakenings published in the Magazines, have undoubtedly comforted the hearts of many and been the occasion of increasing the thanksgivings and prayers of the church. But there is one thing which is calculated to cause a backwardness in giving an account of an awakening; and that is this: Awakenings often disappoint us in not yielding so much fruit as was expected from them. It is not uncommon, that some, who are considered as remarkable instances of Divine grace, manifest the unsoundness of their conversion by their falling away; and with respect to others of whom we still hope better things, there is such abatement of the fervent piety which appears in the midst of the awakening, that it would lead

those, who have read accounts of these revivals, and have afterwards become acquainted with the places to which the accounts refer, to think the accounts were full of exaggeration, and false coloring, to answer some selfish purpose. This has operated as one reason to keep me hitherto from writing any description of the late awakening in this place, with a view to publication. I do not hesitate, however, to say, that I believe it was the work of God's Holy Spirit. I believe a considerable number have experienced a change of heart. But I do not think all experienced such a change, who entertained such a hope of themselves, and concerning whom others entertained a hope.

The awakening commenced, as to its visible appearance, the beginning of November, 1809; about the time of the Rev. Mr. Townsend's taking his farewell of his flock. Indeed the farewell sermon probably made an impression on the minds of some of his hearers.—Immediately upon his leaving the people, they were supplied with the labors of a candidate, whose heart appeared engaged in the work of the Lord. During this time, those who had waited for the consolation of Israel, multiplied their meetings for prayer, and other religious exercises. I was here the last Sabbath in November, and by this time the attention of the people had become quite awakened. There were one or two who had obtained comfort, and several were concerned about their salvation. Soon after this, the church agreed to keep a fast, to implore the more copious influences of the Spirit. On this occasion the house of God was full. We had meetings in different parts of the town for the purpose of prayer and religious instruction, every evening in the week except Saturday evening, through the winter, and the summer following. These meetings through the winter were almost all of them crowded and solemn. It was a time in which God seemed to show himself loath to destroy his enemies; willing rather that they should turn and live. During this time of special awakening, the Lord sent different messengers to plead his cause with this people. In the months of January and February, the work was most powerful. After this, it began to decline, and never revived so as to be as powerful as it was then. There were but few who attained a hope until two months after the awakening commenced. After this, hopeful conversions were frequent. I believe it was four months after the work began, before any came forward to seek an admission into the church. Through the months of March and April, the committee appointed to examine candidates for the fellowship of of the church, were frequently employed in their work. In the fore part of May, fifty-six were in one day admitted to the fellowship of the church. Twenty more were received in July, and six (I believe) have been admitted since, besides those who have been received by letters from other churches. Some of these had been thinking of making a profession before the late out-pouring of the Spirit; and now being revived, they came forward and took the vows of God upon them. Nearly two thirds of the eighty-two new members, who have united with the church since the commencement of the late awakening, were about thirty years old, or under.

This people had been accustomed to hear from their minister the doctrines of *total depravity, regeneration* by the power of the Holy

Ghost, *justification* through the atonement of the infinite Redeemer, the *certain perseverance* of the saints, the *perfect and immutable counsel and government* of Jehovah, with other doctrines connected with them.—During the season here described, the people heard a number of different preachers; but they all united in holding forth the doctrines which have now been mentioned. The subjects of the work appeared to become convinced of the truth of these doctrines. They all seemed to be feelingly convinced of total depravity in their own case, and of the necessity of special grace to change their hearts. Great pains were taken to guard the awakened against looking for, and resting on, imaginary experiences; such as seeing visions, hearing words spoken to them, and having texts of Scripture suggested to the imagination, without sanctifying the affections. There was one remarkable display of the power of God in bringing a man off from a hope of this kind, on which he had rested for about nine years. At that time, being somewhat anxious about his soul, he thought he saw a light shining into his room one night, and that he heard angelic music. This device of satan, who transforms himself into an angel of light, he then considered as a true conversion, and rested on it until more than four months after the late revival commenced. He had taken some pains during these nine years, to keep alive his imaginary religion, and thought about making a public profession. Having opportunity one day to tell his old experience to a minister and a private Christian, they endeavored to discourage him from resting upon it, and pointed out to him the fallacy of such visionary discoveries. He felt angry with them for their kindness. The next day being the Sabbath, the man felt so offended with the minister, that he could hardly prevail on himself to attend public worship. But the Lord, who, we hope, had designs of mercy towards him, brought him to hear the sound of his word. The text in the afternoon was this, *Looking diligently lest any man fail of the grace of God.* The text itself had a powerful effect on his mind. He went home without any hope. He continued a few days in great distress of mind, and appeared to be convinced of sin. After this, he obtained a hope in quite a new way, by becoming reconciled, as he thought, to God and his laws, and by discovering a glorious beauty in the Saviour, and the way of life by him. He has never since entertained any idea that his former experience was of any worth. I have particularized this case, because I think that such are among the most marvellous displays of Divine grace.—*Seest thou a man wise in his own conceit, there is more hope of a fool than of him.* The young persons who obtained hopes, and made a profession, have appeared ever since to be seriously disposed. Their eyes appear to be turned off from beholding vanity. They frequently meet together for religious improvement. But there is a decline of that zeal in the cause of God, which appeared in that time of Divine mercy, of which I have been giving you some account. If this short sketch should be judged by you and others to be calculated to bring any glory to God, and any comfort to his people, in their way to glory, you may make such use of it as you please. I hope, that while you give thanks to God for his mercy to us, you will pray that he would return and revive us again, that we may rejoice in Him. May

the Spirit every where be shed down! May Zion's waste places be built up. Believe me to be your friend, &c.

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A NARRATIVE of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, of New-Hampshire, of Massachusetts, and of the General Convention of Vermont, during the last year.

THE cause of Zion lies near the heart of every sincere follower of the Redeemer. He deserves not the name of a disciple, who cannot join the Psalmist in saying, *if I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.* In the prosperity of the Redeemer's kingdom, the honor of God, and the everlasting welfare of the souls of men are involved. That benevolence which distinguishes our religion, incessantly utters the prayer, *thy kingdom come*; and when the news reaches the truly religious man, from any quarter of the earth, that the interests of the *truth as it is in Jesus*, are advanced, and that the followers of the Redeemer are multiplied, he experiences a joy, similar in kind, to that which swells the bosoms of the angels of light, when sinners are brought to repentance.

To those who are thus tenderly concerned for the prosperity of Zion, and who are waiting, and praying, and striving, for the peace of Jerusalem, we have the happiness to state, that though we find many things within our bounds to deplore, yet, on the whole, we have abundant cause to *thank God, and take courage.* Amidst much coldness, and declension, and iniquity, we discern evident tokens, that God has not forgotten to be gracious. In some places within our bounds, during the past year, the Spirit has descended like a gentle dew, and in others in copious showers, making the parched heath as a fruitful field.

The state of religion among a people, may be judged of with tolerable correctness, from that attention which the ordinances of religion, and the means of grace receive, and from those exertions and those sacrifices, which are made, to extend the Redeemer's kingdom. *By their fruits shall ye know them*, is a rule of judging, prescribed by the Saviour himself. We view it then as an evidence that God, by the precious influences of his spirit, is in the midst of our churches, when we learn, that there is, within our bounds, a respectful and general attendance on a preached gospel; that children and youth, and in some places the aged, are instructed, by catechising, in the great truths and duties of religion; that missionary and bible, and religious tract societies exist, are numerous and extensively patronized, and are successfully exerting themselves, in spreading a knowledge of divine truth; that young men of hopeful piety, and of promising talents, are taken from those occupations, to which their poverty had confined them, and are educated for more extensive usefulness in the church, as gospel ministers; that associations of young people are formed, for the laudable purpose of sending the gospel to those, who

enjoy not its stated ministrations; that the heathen in distant lands are remembered, with tender solicitude, and contributions are cheerfully and liberally made, to send the gospel to them; that praying societies are extensively instituted, and devoutly attended, and a hope is thus warranted, that the windows of heaven will be opened, and the richest blessings descend on this guilty world.

The number of churches within our bounds, has during the past year, considerably increased; and destitute congregations, through the faithfulness of our ministers in their neighborhood, have been extensively supplied with the administration of gospel ordinances. We hope that those, who have thus been favored, will not forget the solemn obligation which they are under to establish as speedily as possible, the gospel ministry permanently among themselves. We state with pleasure, that great harmony prevails in our churches, and that ministers and people appear to be walking together, in the charity, and faith, and order of the gospel. Infidelity and other ruinous errors, conscious of deformity, seem to court concealment; while truth goes forth in her native loveliness, and meets with extensive approbation.

But we have still more encouraging things than these to make known. In a number of places within our bounds, during the past year, there have been extensive revivals of religion. Scenes resembling those of Pentecost, have been witnessed, in which, solemnity has pervaded a people, sinners have been brought to inquire with solicitude, and with trembling, what they must do to be saved, and have at length been brought to rejoice in that glorious liberty, *wherewith Christ makes free.* Fresh evidence has thus been afforded, of the reality of the religion of Jesus, and of the power and grace of God. We have seen the *Ethiopean change his skin, and the leopard his spots*, and have been forced to exclaim, in view of such miracles of mercy, this truly is the *finger of God.* The presbyteries, in which such revivals have principally taken place are Jersey, Hudson, Onondaga, and Albany; and the places which have been most extensively visited, are Homer, Newark, Elizabethtown, and Connecticut Farms.

In many places, also, where no special revivals have existed, the cause of religion presents a pleasing aspect; and the church looks green and flourishing, under the gentle dews of divine grace, distilling upon it. Numbers are, from time to time, added to the Lord, of such, we trust, as shall be saved. The religious instruction of children, has been blessed, and that watchful care, which has been exercised over these lambs of the flock, has been often made a mean, by the great Shepherd and Bishop of souls, of bringing them into his fold. A strong incitement has thus been afforded to parental and ministerial fidelity, and the pleasing hope is excited, that a generation shall rise up to praise God, when their fathers shall have fallen asleep. We have also seen, in the events of the past year, viewed in connection with their circumstances, fresh and impressive evidence, that God *is a prayer hearing God*, and that it is generally in answer to the earnest supplications of his people, that he appears in his glory to build up Zion.

But while we thus rejoice in the divine goodness, we have reason, also, to deprecate the divine displeasure. In too many places, within our bounds, a lukewarmness, and a neglect of religious ordinances

prevail, and the vices of profane swearing, drunkenness and sabbath breaking exist, to an alarming degree. In other places, things temporal, trifling in their nature, and momentary in their duration, engross the chief attention, to the neglect of those things, of whose importance and duration, we cannot at present, adequately conceive. While the prince of darkness is thus striving to maintain an unhallowed dominion over the souls of men, let those who are clothed with the christian armour labour, under the direction of the great *Captain of their salvation*, to deliver them from this cruel bondage, into the glorious liberty of the sons of God.

We learn that an awful mortality has prevailed, in many places, within our bounds, and within the bounds of those sister churches, with which we are connected ; we are sorry to be compelled to add, that this dreadful visitation of the Almighty, does not seem to have been extensively a mean of producing repentance and reformation. A sleep like that of death, must surely have fallen upon those, who can thus stand unmoved in their impenitency, while the arrows of death are flying thick around them.

From the General Association of Connecticut, we learn, that though there have been fewer revivals of religion, within their bounds, during the past year, than in some years which have preceded it, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been. An entire harmony there prevails, among the ministers and churches.

In the county of Litchfield, a number of places have been refreshed, by an outpouring of the spirit of God.

In Yale College, appearances, in a religious point of view, are in a high degree hopeful. Many of the youth of that seminary, are anxiously inquiring what they must do to be saved.

The souls of all mankind are equally precious ; but we cannot but feel, that it is a subject of uncommon rejoicing, when, by reviving religion in our most respectable seminaries of learning, God is preparing for an increased number of able and faithful ministers of the gospel.

Missionary, and bible, and religious tract societies, are liberally supported, and the people of this state, have extensively contributed to the missions in the east. They are also, with their brethren, in Massachusetts, making great exertions to arrest the progress of intemperance, that angel of darkness, and of death, who with a giant step, has passed through our land, and slain his thousands, and his tens of thousands, and who is still continuing his awful work of destruction.

From the General Association of Massachusetts proper, we have received encouraging intelligence. Religion there, not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary ; while the cause of truth and righteousness, is steadily advancing. In some parts of that state, pleasing revivals of religion have taken place. A great and general, and promising effort is making, to suppress intemperance, and its kindred vices. In no other part of our country, has such liberality been manifested, in founding and supporting benevolent religious institutions, having for their object the education of young men for the gospel ministry, with-

out expense to themselves ; the dissemination of the Holy Scriptures in our own language, and the preaching of the gospel, in destitute parts of our own country; the translation of the scriptures into the languages of the east, and the diffusion of the light of divine truth among those, who are sitting *in the region and shadow of death.* When christians, in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably not less than half a million of dollars, will they not be provoked to go and do likewise?

From the General Association of Newhampshire we learn, that though many of their towns are destitute of churches, and of the regular administration of gospel institutions, and there vice lamentably prevails, yet where religious ordinances are established, they are not enjoyed in vain. Ministers are faithful and zealous, in inculcating truth, and in opposing error; and are labouring to strengthen the hands, and encourage the hearts of each other, in their great and good work, and the churches, walking in the faith and order of the gospel, are edified and increased. The serious people of this state are combining their efforts, with their brethren in Massachusetts and Connecticut, to suppress the growing evil of intemperance.

From the General Convention of Vermont we learn, that religion is, on the whole, progressive among them ; that some new churches have, during the past year, been formed ; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled gospel ministers among them. Benevolent institutions, for the promotion of the interests of the Redeemer's kingdom, are increasing in number, and are respectably supported. The ministers and churches are happily united, in the faith and order of the gospel. Revivals of religion have existed in several places, and in Middlebury College, an unusual degree of seriousness has prevailed.

On the whole the Assembly think, that religion has lost nothing, but on the contrary has gained much, during the past year ; and we would record the fact, to the honor of Him, whose *is the kingdom, the power and the glory.*

We exult in this consideration, though the nations of the earth are convulsed, and our own beloved country is at length involved in the wide spread flame of war ; and is solemnly called to humble itself before a righteous and holy God, while it feels the infliction of one of his sorest judgments. But recollecting, notwithstanding, that it was long since the divine prediction, that Jerusalem should be built *in troublous times*, and observing that in our day, amidst all the falls and revolutions of empire which have afflicted and changed the face of the world, that greater efforts have been made to extend the Redeemer's kingdom, and with greater success, than for many centuries before ; we even derive encouragement from circumstances and events, which, viewed in themselves, seem hostile to Zion, but which, in the hand of her Almighty king, and to demonstrate that her cause is his own, are overruled for her prosperity and triumph.

The prospect of victory animates the soldier to daring exploits ; and surely a heroic fortitude becomes every soldier of the cross, when the assurance is given, in the word of God, and when this assurance

is confirmed by the dispensations of Divine Providence, that his *labour shall not be in vain in the Lord.* The events of the past year admonish and encourage us to be *steadfast, unmoveable, always abounding in the work of the Lord.*

Glorious things are spoken of Zion, the city of our God. Her boundaries must be enlarged, until they shall embrace the whole family of man. And we behold in the events which are now taking place, comfortable evidence, that the *night is far spent, and that the day is at hand.* A noble spirit animates the protestant world, to spread the triumphs of the cross; and in the exertions which are now making, and which have recently been made, and in the success which has crowned them, we think we perceive, the dawning of that day, when the great Sun of Righteousness shall arise, on all the world, with healing under his wings.

But the prince of darkness will not be dispossessed of his dominion, without a struggle. It is to be expected, that before millennial glory shall irradiate the earth, he will muster his hosts unto battle, and that he will dispute for his territory, at every step, with the champions of the cross. The circumstances of the church and of the world demand great sacrifices from christians, and afford every encouragement to make them.

Let all then who *love our Lord Jesus Christ in sincerity*, and who are *waiting for the consolation of Israel*, being *strong in their Lord alone*, rise in the majesty of their strength, and resolve, and let their piety, their prayers, and their exertions, testify to the sincerity of their resolution, that *for Zion's sake they will not hold their peace, and for Jerusalem's sake, they will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

By order of the General Assembly.

ATTEST, JACOB J. JANEWAY, *Stated Clerk.*

*Philadelphia, May*, 1813.

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## A Day of Humiliation, Fasting and Prayer;

### *Appointed by the General Assembly of the Presbyterian Church.*

WHEN in the righteous government of God, he is pleased to visit any people with the tokens of his displeasure, it is the duty of all, and especially of his Church, to acknowledge his holy Providence; to humble themselves under his mighty hand;—and to implore that grace which they need, both for their deliverance, and for the sanctified improvement of his dispensations.

AND WHEREAS, in the course of the past year, it has pleased Almighty God to visit our beloved country with the calamity of War, by which many extensive districts within our bounds, have been greatly distressed and desolated; and in the progress of which the moral and spiritual interests of those districts have sustained the most evident and lamentable injury: Whereas there has been, during the same period, an unusual prevalence of wasting Pestilence:—Whereas, while we have much reason to bless the God of all grace, for the favorable aspect of our Church in general, there is ground to

mourn over the spiritual decline, which is too evident within the bounds of some of our Presbyteries: And whereas, we are all chargeable, both in our civil and ecclesiastical capacities, with many sins, of which it is our duty to repent before God,

Therefore, *Resolved*, That it be recommended to all the Churches under our care, to observe the FIRST THURSDAY OF AUGUST NEXT, as a day of *Humiliation*, *Fasting* and *Prayer;* that we then humble ourselves before God; that we confess to him our many sins with penitent and obedient hearts; and that we beseech him, for Christ's sake, to pardon our national and individual transgressions; to sanctify to us the judgments which he executeth; to restore the blessings of peace to our bleeding country; to inspire our Civil Rulers with that wisdom which is from above; to preserve and perpetuate our national union, and all our privileges, both civil and religious; and above all to pour out upon our Churches, upon all denominations of Christians, and upon all descriptions of people, the influences of his Holy Spirit that the religion of Jesus Christ, in its purity and power, may be every where revived; that the interests of order, truth and righteousness may every where abound and prevail; and that we may lead quiet and peaceable lives in all godliness and honesty.

*Resolved*, That, if the President of the United States, shall, previous to the day above specified, recommend the observance of a day of humiliation, fasting, and prayer, different from that which has been assigned, then, and in that case, it is recommended to the Churches under our care to observe the day which may be appointed by the civil government of our country; otherwise to observe the day appointed by the General Assembly.

*Resolved*, That in order to promote the observance of the day above mentioned in a suitable manner, it be, and it hereby is, recommended to the Churches under our care, to abstain from all servile labor and recreations on said day.

*Resolved*, That certified copies of this Report be transmitted to the President of the United States; to the President of the Senate, and the Speaker of the House of Representatives of the United States; to the General Associations of Connecticut and Massachusetts; to the Synod of the Associate Reformed Church, now in session in this city; and to the Synod of the Reformed Dutch Church.

By order of the General Assembly,

ATTEST JACOB J. JANEWAY,

*Philadelphia, May 26, 1813.* *Stated Clerk.*

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EPITAPH on the Tomb of Mr. RANNIE, West Churchyard, Edinburgh.

By him, whose conquests through the world are known,
I to my first original am thrown;
My dust lies here: my better part's above,
And lives; so I, not death, the conqueror prove.
Yet lest that stingless King of terrors boast,
Of what he's won, and what he thinks I've lost:
He that's almighty, and forever true,
Engaged, this dust should rise, and conquer too.
What I possess, secures me what's to come;
My clay shall be refined, and sent for home.

THE

# UTICA

# CHRISTIAN MAGAZINE.

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## AN ACCOUNT OF WILLIAM COWPER, ESQ.

*Author of the Task, &c.*

[Chiefly extracted from MR. GREATHEED'S Sermon preached on occasion of his Death.]

MR. COWPER was the son of JOHN COWPER, D. D. Rector of Great Berkhamstead, Herts. He was born on the 15th of November, 1731. Descended of amiable and respectable parents, of noble affinity, and connected with persons of great worldly influence, his advancement in temporal affluence and honor seemed to demand no extraordinary mental endowments. His opening genius discovered, however, a capacity for elegant literature, and he enjoyed the best advantages for improvement in so pleasing a pursuit. With uncommon abilities, he possessed a most amiable temper; and he became not only the darling of his relations, but beloved and admired by his associates in education; some of whom, with inferior prospects, have since risen to distinguished reputation, and even to the highest professional rank. But the towering hopes that were naturally built on so flattering a ground, were undermined at an early period. From childhood, during which he lost a much-loved parent, his spirits were always very tender, and often greatly dejected.* His

* Mr. Cowper appears to have long retained a very tender sense of this dispensation of Providence. We cannot refrain quoting part of a beautiful *Poem*, written by him on receiving his mother's picture out of Norfolk. It exhibits a most amiable pattern of filial affection.

My mother! when I learn'd that thou wast dead,
Say, wast thou conscious of the tears I shed?

natural diffidence and depression of mind were increased to a most distressing degree, by the turbulence of his elder comrades. at the most celebrated public school in the kingdom. And when, at mature age, he was appointed to a lucrative and honorable station in the law, he shrunk with the greatest terror, from the appearance which it required him to make before the Upper House of Parliament. Several affecting circumstances concurred to increase the agony of his mind, while revolving the consequences of relinquishing the post to which he was nominated; and he wished for madness, as the only apparent means by which his perplexity and distress could be terminated. A desperation, of which, few among mankind can form a suitable conception, but which, it may be hoped, many will regard with tender pity, drove him to attempt self murder; and the manner of his preservation in life, or rather of his restoration to it, indicated an unusual interposition of the providence of God. His friends no longer persisted in urging him to retain his office. It was resigned; and with it his flattering prospects vanished, and his connections with the world dissolved: A striking instance of the instability of earthly hopes, and the insufficiency of human accomplishments, to promote even temporal comfort! Far other expectations had been entertained in the circle to which he was at that time known.

At this awful crisis appears to have commenced Mr. Cowper's serious attention to the ways of God. Having been ed-

Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
I heard the bell, toll'd on thy burial-day,
I saw the hearse that bore thee slow away,
And, turning from my nurs'ry window, drew
A long, long sigh, and wept a last adieu.
But was it such? It was!—Where thou art gone,
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore,
The parting sound shall pass my lips no more.
Thy maidens, griev'd themselves at my concern,
Oft gave me promise of a quick return.
What ardently I wish'd I long believ'd,
And, disappointed still, was still deceiv'd.
By disappointment ev'ry day beguil'd,
Dupe of *to-morrow*, even from a child.
Thus many a sad to-morrow came and went,
Till, all my stock of infant sorrows spent,
I learn'd, at last, submission to my lot,
And though I less deplor'd thee, ne'er forgot.

ucated in the knowledge of the holy scriptures, and preserved from that fool-hardy arrogance which urges unhappy youths to infidelity, he had uniformly retained a reverence for the word of God. His manners were, in general, decent and amiable; and the course of pleasure in which he indulged himself being customary with persons in similar circumstances, he remained insensible of his state as a sinner in the sight of God, till he was brought to reflect upon the guilt of that action by which he had nearly plunged himself into endless perdition. His mind was then, for the first time, convinced of the evil of sin, as a transgression of the law of God; and he was terrified by the apprehension, that his late offence was unpardonable in its nature. Instead of finding relief from reading; every book he opened, of whatever kind, seemed to him adapted to increase his distress: which became so pungent as to deprive him of his usual rest, and to render his broken slumbers equally miserable with his waking hours. While in this state, he was visited by the late Rev. Martin Madan, who was related to him. By explaining from the scriptures the doctrine of original sin, Mr. Madan convinced him, that all mankind were on the same level with himself before God; the atonement and righteousness of Christ were set forth to him, as the remedy which his case required; and the necessity of faith in Christ, in order to experience the blessings of this salvation, excited his earnest desire for the attainment. His mind derived present ease from these important truths, but still inclined to the supposition that his faith was in his own power. The following day he again sunk under the horrors of perdition; and that distraction which he had sought as a refuge from the fear of man, now seized him amidst his terrors of eternal judgment! A vein of self-loathing ran through the whole of his insanity; and his faculties were so completely deranged, that the attempt which he had lately deplored as an unpardonable transgression, now appeared to him an indispensable work of piety.—He, therefore, repeated his assault upon his own life, under the dreadful delusion, that it was right to rid the earth of such a sinner; and that the sooner it was accomplished, his future misery would be the more tolerable. His purpose being again mercifully frustrated, he became, at length, familiar with despair, and suffered it to be alleviated by conversation with Dr. Cotton, a pious and humane physician at St. Alban's, under whose care he had been happily placed. He began to take some pleasure in sharing daily the domestic worship which was laudably practised by the Doctor; and he found relief from his despair, by reading in the scrip-

tures, that "God hath set forth Jesus Christ as a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii. 25. While meditating upon this passage, he obtained, in a few minutes, a clear view of the gospel, which was attended with unspeakable joy. Many of his subsequent days were occupied with praise and prayer, and his heart overflowed with love to his crucified Redeemer. With our God there is nothing impossible. A hymn, which he wrote under these delightful impressions, will best describe the comfort he enjoyed.

"How bless'd thy creature is, O God! when with a single eye,
He views the lustre of thy word, the day spring from on high!
Through all the storms that veil the skies, and frown on earthly things,
The Sun of Righteousness he eyes, with healing in his wings.
Struck by that light, the human heart, a barren soil no more,
Sends the sweet smell of grace abroad, where serpents lurk'd before.
The soul, a dreary province once, of Satan's dark domain,
Feels a new empire form'd within, and owns a heav'nly reign.
The glorious orb, whose golden beams the fruitful year control,
Since first, obedient to thy word, he started from the goal,
Has cheer'd the nations with the joys his orient beams impart;—
But, Jesus! 'tis thy light alone can shine upon the *heart*."

The first transports of his joy, which almost prevented his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of corruption. The comfort he enjoyed in the profitable conversation of his beloved physician, induced him to prolong his stay at St. Alban's, for twelve months after his recovery. Having determined upon renouncing his profession of the law, he retired, first to Huntingdon, and, two or three years afterwards, to Olney, in Buckinghamshire (at that time under the pastoral care of Mr. Newton, now Rector of St. Mary Woolnoth, London,) in order to indulge, amidst rural scenes, those religious pleasures and occupations, which experience had taught him to value far above all that the polite or the busy world could afford. Another of his hymns expresses what he felt when entering on his retirement.

"Far from the world, O Lord! I flee, from strife and tumult far,
From scenes where satan wages still his most successful war.
The calm retreat, the silent shade, with prayer and praise agree;
And seem, by thy sweet bounty, made for those who follow thee.
There, if thy Spirit touch the soul, and grace her mean abode,
Oh! with what peace, and joy, and love, she communes with her God!

There, like the nightingale, she pours her solitary lays;
Nor asks a witness of her song, nor thirsts for human praise.
Author and Guardian of my life, sweet source of light divine,
And (all harmonious names in one) my Saviour, thou art mine!
What thanks I owe thee, and what love, a boundless, endless store,
Shall echo through the realms above, when time shall be no more!"

These two effusions of spiritual gratitude and joy describe the situation of Mr. Cowper's mind during the period of his life in which they were written. They are inserted, with sixty-six more of his composition,* published by Mr. Newton, entitled Olney Hymns. An observation in Mr. Newton's preface to Mr. Cowper's poems, on the circumstances which occasioned his abode in Olney, is too interesting to be omitted. "By these steps (says he) the good hand of God, unknown to me, was providing for me one of the principal blessings of my life; a friend and a counsellor, in whose company, for almost seven years, though we were seldom seven successive hours separated, I always found new pleasure; a friend, who was not only a comfort to myself, but a blessing to the affectionate poor people among whom I then lived."

"Those of you (says Mr. Greatheed, addressing the people of Olney) who, for thirty years past, have lived in the fear of God, can testify the truth of the remark last quoted. Often have I heard described the amiable condescension with which he listened to your religious converse, the sympathy with which he soothed your distresses, and the wisdom with which he imparted needful advice. At your stated meetings for prayer (would there were such in every parish!) you have heard him, with benefit and delight, pour forth his heart before God, in earnest intercession, with a devotion equally simple, sublime, and fervent, adapted to the unusual combination of elevated genius, exquisite sensibility, and profound piety, that distinguished his mind. It was, I believe, only on such occasions as these, that his constitutional diffidence was felt by him as a burden, during this happy portion of his life. I have heard him say, that when he expected to take the lead in your united prayers, his mind was greatly agitated for some hours preceding. But he observed, that his trepidation wholly subsided as soon as he began to speak in prayer; and that timidity, which he invariably felt at every appearance before his fellow-creatures, gave place to an awful, yet delightful consciousness of the presence of his Saviour."

Mr. Cowper's walk with God in private, was consistent with the solemnity and fervor of his social engagements.

* They are distinguished by the initial letter of his sir-name, C.

Like the Prophet Daniel, and the royal Psalmist, he "kneeled three times a-day, and prayed and gave thanks before his God," in retirement, beside the regular practice of domestic worship. His mind was stayed upon God; and for an unusual course of years, it was kept in perfect peace. The corrupt dispositions, which have so strong a hold upon the human heart, appeared to be peculiarly suppressed in him; and when in any degree felt, they were lamented and resisted by him. His *Hymns*, mostly written during this part of his life, describe both the general tenor of his shoughts, and their occasional wanderings, with a force of expression dictated by the liveliness of his feelings. While his attainments in the love of God were thus eminent, his Christian love to fellow believers, and to all around him, was highly exemplary. To a conduct void of offence to any individual, and marked with peculiar kindness to all who feared God, was added a beneficence fully proportionate to his ability, and exercised with the greatest modesty and discretion.

The consolation which, after having endured the severest distress, he at that time derived from a life of faith in the Son of God, who loved him, and gave himself for him, he thus describes, in an affecting allegory:

> "I was a stricken deer that left the herd
> Long since; with many an arrow, deep infixed,
> My panting side was charg'd; when I withdrew
> To seek a tranquil death in distant shades,
> There was I found by one who had himself
> Been hurt by the archers. In his side he bore,
> And in his hands and feet, the cruel scars.
> With gentle force soliciting the darts
> He drew them forth, and heal'd, and bade me live."
>
> TASK, B. iii.

This testimony to the truth, and solidity of that peace with God through our Lord Jesus Christ, which is the privilege of them who are justified by faith, he published long after he had lost all enjoyment of its blessedness. But who would not have hoped to see his path, like that of the sun, "shine more and more unto the perfect day?" The degree and the duration of his spiritual comforts, had, perhaps, exceeded the usual experience of pious people; and some suspension of them would not have seemed surprising; but who could have expected their total and final extinction? Without some gross provocation of the Holy Spirit, so dreadful a privation of peace and hope could hardly have been imagined; yet they who had the best capacity and advantages for judging in this case, remain the most strenuous defenders, and warmest ad-

mirers of his universal deportment. Firmly as we are persuaded, that *mental* happiness, which far exceeds in value every outward comfort, descends from the Father of our spirits, we cannot observe this inestimable blessing utterly withdrawn from such a character as that just described, without calling to mind the language of the prophet Isaiah, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Mr. Cowper conceived some presentiment of this sad reverse as it drew near; and during a solitary walk in the fields, he composed a hymn, which is so expressive of that faith and hope which he retained as long as he possessed himself, that although it is very familiarly known, we cannot forbear to introduce it in this place.

"God moves in a mysterious way, his wonders to perform;
He plants his footsteps in the sea, and rides upon the storm.
Deep in unfathomable mines of never-failing skill,
He treasures up his bright designs, and works his sov'reign will.
Ye fearful saints, fresh courage take; the clouds ye so much dread
Are big with mercy, and shall break in blessings on your head.
Judge not the Lord by feeble sense, but trust him for his grace;
Behind a frowning providence he hides a smiling face.
His purposes will ripen fast, unfolding every hour;
The bud may have a bitter taste but sweet will be the flower.
Blind unbelief is sure to err, and scan his work in vain;
God is his own interpreter and he will make it plain."

Armed with like faith, let us contemplate the dreary path which Mr. Cowper trod. Many have visited its gloomy entrance, and some have been long bewildered in it; but few, perhaps, have traced, as he did, its whole extent. The steps by which he descended to it were sudden, and awfully precipitate. The bright, yet serene lustre, which had usually "marked the road that led him to the Lamb," was succeeded by impenetrable darkness. After the clearest views of the love of God, and the expansion of heart which he had enjoyed in his ways, his mind became obscured, confused, and dismayed. He concluded, as too many others have done under so sensible a change, and as the psalmist in his infirmity was tempted to do, that the Lord had cast him off, that he would be favorable no more; that his mercy was clean gone forever!" That vivid imagination, which often attained the utmost limits of the sphere of reason, did but too easily transgress them; and his spirits, no longer sustained upon the wings of faith and hope, sunk with their weight of natural depression, into the horrible abyss of absolute despair. In

this state, his mind became immoveably fixed. He cherished an unalterable persuasion, that the Lord, after having renewed him in holiness, had doomed him to everlasting perdition. The doctrines in which he had been established, directly opposed such a conclusion; and he remained still equally convinced of their *general* truth; but he supposed himself to be the only person that ever believed with the heart unto righteousness, and was notwithstanding, excluded from salvation. In this state of mind, with a deplorable consistency, he ceased not only from attendance on public and domestic worship, but likewise from every attempt at private prayer; apprehending that for *him* to implore mercy, would be opposing the determinate council of God.* Amidst these dreadful temptations, such was his unshaken submission to what he imagined the Divine pleasure, that he was accustomed to say, "if holding up my finger would save me from endless torments, I would not do it against the will of God." It was only at seasons, when, racked by the immediate expectation of being plunged into everlasting misery, his mind became wholly distracted, that he ever uttered a rebellious word against that God of love, whom his lamentable delusion transformed into an implacable oppressor. His efforts at self-destruction were repeatedly renewed; but they were stimulated by a strong impression, that God had commanded him to perpetrate this act; and he even supposed, that his involuntary failure in the performance had incurred the irrevocable vengeance of the Almighty! To this, and never to any other deficiency of obedience, did he usually ascribe his imaginary exclusion from mercy.

Habituated to the fearful expectation of judgment, it became, as at the period formerly described, by degrees less insupportable. He became accessible to a few intimate friends in succession, who labored to divert his thoughts from the dreadful object that engrossed them, and to excite them to activity on different subjects. Thus originated most of those poems, which, when published, charmed and surprised both the literary and religious world. The attempt was successful in that which interested him more than poetical fame, his partial relief from self torment. Sometimes his mind was led so far from the vortex of distress, as to indulge in playful essays; but these intervals were extremely transient. In general, his poems are the evident dictates of that reverence for God, that esteem for the gospel, and that benevo-

* When invited to attend public worship, he sometimes said, "Had I the universe, I would give it to go with you; but I dare not do it against the will of God."

lence toward fellow-creatures, which characterised his familiar conversation. Sometimes his thoughts in composition glanced upon the subject he designed to avoid; and nothing can afford a more striking picture of himself, than the following lines in his Poem on Retirement:

"Look where he comes, —in this embower'd alcove
Stand close conceal'd, and see a statue move;
Lips busy, and eyes fix'd, foot falling slow,
Arms hanging idly down, hands clasp'd below,
Interpret to the marking eye distress,
Such as its *symptoms* can alone express.
That tongue is silent now: that silent tongue
Could argue once, could jest, or join the song,
Could give advice, could censure or commend,
Or charm the sorrows of a drooping friend.
Renounc'd alike its office and its sport,
Its brisker and its graver strains fall short;
Both fail beneath a fever's secret sway,
And like a summer-brook, are pass'd away.
This is a sight for pity to peruse,
Till she resemble faintly what she views,
Till sympathy contract a kindred pain,
Pierc'd with the woes that she laments in vain."

The connection of this passage is highly beautiful, but it is too large for quotation. It closes with advice to the pitiable sufferer (which, alas! Mr. Cowper could not himself exemplify) to seek the favour of God, as the only balm for a wounded spirit. At times, indeed, after more than twelve years of uninterrupted despair, some transient changes of his mental sensations admitted a gleam of hope, of which he immediately availed himself for a renewal of intercourse with God.—He prayed in private as before his affliction, and even his slumbers were thus delightfully occupied. He has spoken of such nights, compared with those he usually endured, as passed on a bed of rose-leaves instead of fiery tortures, and as a transition from hell to heaven. These lucid intervals were unhappily so short, that he never resumed his attendance on public worship. The most tolerable days that he spent in the customary state of his mind, he has described as begun with traces of horror, left by the most frightful dreams. The forenoon, being employed in composition, became gradually less distressing. Before dinner he usually walked two hours; and the air, the rural prospects, and muscular exercise, contributed to his further relief. If at dinner, and during the afternoon, he had the company of an intimate

friend or two, which was frequently the case during the last ten years that he lived in the neighborhood of Olney, their conversation seemed to afford the principal alleviation to his habitual burthen. The evening was commonly employed in reading aloud to some friend who resided with him; for such was the care of God over this amiable sufferer, that he never was left without some companion, whose heart the Lord disposed to sacrifice every comfort for his preservation and relief. But as night approached, his gloom of mind regularly increased; and when he went to his bed, it was not to rest, but to be again harrassed in slumber with the terrifying images of a bewildered fancy, neither constrained by the control of reason, nor diverted by external objects. Innumerable times was he constrained to cry out, "would God it were morning!" Never, surely in the lips of a fellow-creature, could that exclamation be more appropriate, "behold, and see, if there be any sorrow like my sorrow!"

Of the general condition of his mind, during the last seven years of his abode in the vicinity of Olney, which certainly were the most tranquil that he passed in the latter part of his life, the best judgment may be formed from his own expressions, in a Poem written towards the close of that interval, part of which we have already quoted. It was occasioned by the unexpected acquisition of a small portrait of his mother, whom he had lost more than half a century before, but had never ceased to remember with the warmest gratitude and the fondest affection. Having described her's and his father's passage through this life to a heavenly world, under the figure of a voyage speedily terminated, he naturally reverts in the same metaphorical language, to the distressing contrast which his own situation and prospects presented.

> "But me, scarce hoping to obtain that rest,
> Always from port withheld, always distress'd,—
> Me howling winds drive devious, tempest-toss'd,
> Sails ript, seams op'ning wide, and compass lost;
> And, day by day, some current's thwarting force
> Sets me more distant from a prosp'rous course.
> But, Oh! that thou art safe, and he!
> That thought is joy, arrive what may to me."

The principal pleasure that he appeared capable of receiving was, indeed, that which he derived from the happiness of others. Instead of being provoked to discontent and envy, by contrasting their comforts with his own afflictions, there evidently was not a benefit that he knew to be enjoyed by others, which did not afford him sensible satisfaction; not a

suffering they endured, that did not add to his pain. To the happiness of them who were privileged with opportunities of shewing their esteem for him, he was most tenderly alive.—The advancement of the knowledge of Christ in the world at large was always near his heart; and whatever concerned the general welfare of mankind was interesting to him, secluded as he was from the public, and, in common, from religious society. In like manner, from his distant retreat, he viewed, with painful sensations, the progress of infidelity, and of sin in every shape. His love to God, though unassisted by a hope of divine favor, was invariably manifested by an abhorrence of every thing that he thought dishonorable to the Most High, and a delight in all that tended to his glory.

His sympathising and admiring friends were fondly cherishing a hope, that the diminution of his sufferings, which was apparent for several successive years, would, at length, result in his restoration to spiritual peace and joy. Although advanced in years, his health, by means of regular exercise, and additional society, was not only preserved, but even seemed to improve, notwithstanding the root of his bitterness evidently still remained. Amidst flattering expectations, the Lord permitted some affecting events to revive his distress in all its force, and to plunge him again into distraction and desperation. He declined all mental or bodily exertion, and rejected all attempts at friendly consolation; nay, he conceived his tenderest friends to be transformed, by the powers of darkness, into conspirators against his welfare. Expecting every hour to be his last out of endless torments, nothing short of this horrible prospect could attract his notice for an instant. He refused, day after day, his necessary food; and imminent danger appeared of his speedy departure out of life, in so dreadful a state of mind. But the Lord, who had dashed the rising hopes of his friends, now mercifully disappointed their fears. His period of mortality was extended, and means were unexpectedly afforded for his removal from Olney, to a distant situation, where he could remain under the continual care of an amiable young kinsman, who, with a tenderness beyond the common limits of filial affection, watched over the precious remnant of his life. Much of it elapsed without a probability of his restoration to the state from which he had *last* fallen.—His intellectual powers were so much affected by this relapse that he was only capable of attending to the most trivial subjects, even when willing to have his thoughts diverted from despair. Local advantages, the solicitous attention of affectionate friends, and the indefatigable assiduity of his only remaining companion,

were, at length, rendered so far useful, that he was enabled to resume his literary occupations, which were always, when pursued, a considerable, though partial alleviation of his distress.

During the last year or two of Mr. Cowper's life, his health and his state of mind appeared to be as much restored, as for an equal time at any period during his long afflictions. Toward the close of the past winter, he was, however, attacked by a bodily disorder, which brought on a rapid decay. His young friend and relative, convinced that he would shortly exchange a world of infirmity and sorrow for a far more exceeding and eternal weight of glory, repeatedly endeavored to cheer him with the prospect, and to assure him of the happiness that awaited him. Still he refused to be comforted. "O spare me! spare me! You know, you *know* it to be false,"—was his only reply; with the same invincible despair to which he had so long been a prey. Early on the 25th of April, 1800, he sunk into a state of apparent insensibility, which might have been mistaken for a tranquil slumber, but that his eyes remained half open. His breath was regular, though feeble; and his countenance and animal frame were perfectly serene. In this state he continued for twelve hours, and then expired, without heaving his breath.

What a sudden transition, from the deepest anguish to the heights of blessedness! All his tears are wiped away; and the reasons of the divine procedure towards him are fully explained. "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!"

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## SOME REFLECTIONS ON THE MORAL CAUSES OF NATIONAL JUDGMENTS.

THE design of this paper is to call the attention of the reader to a subject intimately connected with our national prosperity. If the subject had been merely political, unconnected with the existence and best interests of the Christian Church, it would not have been inserted in this Magazine. If there be a supreme God, it is proper men should acknowledge him; if the destinies of nations be in his hand, it is fit they should confess his providence. It is a primary object of infinite wisdom to convince men there is a moral Governor in the universe. To this end every event is directed, because the happiness of creatures depends on their knowing and be-

ing reconciled to divine Sovereignty.—There is a most important sense in which communities are the subjects of moral command, which it is their duty suitably to acknowledge. Therefore God, in his word, addresses nations, churches, and families. He gives a law of duty, promises to their obedience, and threatnings to their disobedience. As an additional motive to reverence him, and give the strongest evidence of his universal efficiency, by the mouth of his prophets he hath informed us how he will deal with nations to the end of the world. He hath foretold the moral character they should sustain, and how his providence would reward them. The present age is predicted as a period in which blasphemous impiety would come to its height, and draw down the heaviest vengeance of God on mankind.

There is no period recorded in history, that ought so much to astonish us as the present, or wherein events so great and destructive to the lives, liberties and properties of men, have succeeded in such rapid succession, as within the compass of a few years past. The French empire, with its despotic head, as an overflowing scourge, hath subjected many nations, stripped them of their wealth, their liberties, and their crown. All the countries of continental Europe have been stained with the blood of their sons. At the moment when we were ready to say the oppression must become universal, an awful and a bloody stroke hath been given to the power of the oppressor. This destruction of the greatest and best appointed force that man could bring together, hath not its parallel in the history of mankind. More men may have been collected, in the shape of an undisciplined, ungoverned multitude; but never before, did so many great captains, so many veterans in warfare, conflict together as in the present European contest. I do not mention this to give the reader a history of the wars that are going forward, but to excite him to fear and repent before the sovereign of the earth.

In the present commotions of the nations, there are singular marks of an avenging providence. God is ordering events in a very surprising manner to chastise men. We know that wars have been, in some part of the habitable earth, in every age, for they are natural effects of the lusts of men; but there hath not been like what is now exhibited by the providence of God. All this was foretold. It is the fulfilment of prophecies very expressly written. Infidelity and apostacy, long before they took place, were predicted for this very period of time. The judgments, the battle of Almighty God to punish sin, was at the same time foretold. We who now live see the accomplishment; which is a new

and wonderful evidence for the truth of the scriptures, that our fathers did not have. The sins which God threatened to punish, were to be committed within the professing Christian world; for infidelity, as we commonly understand the word, and apostacy could not happen among the heathen; and the destructive wars, that were appointed to punish, are nearly confined to the same Christian world. It is a strange sight we behold!—an astonishing event we contemplate!—Look on the whole heathen world, it is hushed in peace, perhaps more universally than was ever known before. Oh that it might be a presage of their speedily receiving the doctrines of peace, that were preached by our divine Redeemer! Look on the whole Christian world, it is all embroiled in war, filled with the bitterest animosity; blood hath flowed in torrents; it still flows, and will probably continue the same for years to come. Can we refrain from determining that this is a part of the battle of the great day of God Almighty; part of the vintage and the harvest, when the blood should flow to the horses' bridles, and all the fowls of heaven be called on to come and feed on the slain bodies of kings, and captains, and mighty hosts? What a literal fulfilment is this, of what is now seen in Europe? Enough hath been seen to inform us of the period in which we live; but it has not come to its close. That reverse in victory, which hath lately happened, will doubtless have great consequences, which I do not predict; but it will not stop the effusion of blood; it may rather increase it. Through a vast portion of the world the old foundations of government are so broken down; the perversion of men's natural rights has been so great; the violent usurpations of property and honor have been so many, and the enmity of contending nations become so fixed, that a state of peace cannot speedily succeed. There is nothing in human nature, or the state of the nations, to warrant such a conclusion. It is too probable this bloody state of things, with many intervening changes, will continue until men have exhausted the means of destruction. God hath prepared the way; he hath stored up the means, and formed the instruments of avenging his justice on a luxurious and disbelieving world. So full of sin and misery is that state of things we are contemplating that a humane soul would wish to turn from the scene, and forever forget it, if we were not called to the prospect for moral instruction. Here we see the bitter nature of those sinful principles which deprave the heart, and too often govern the counsels of nations. Here we see tyranny stripped of all disguise, and may learn how much we ought to loathe our own degenerate natures;

for every unprincipled sinner is a tyrant, according to the opportunities and abilities God gives him. Here we see the genuine fruits of infidelity, and of an apostacy from the simple, holy spirit of the Gospel. Here we see the truth of God's word, first, in its description of the sins those would commit, on whom the clearest light shines; and then in the judgments that he has threatened as their punishment. We behold the awfulness of divine justice when it cometh forth to punish guilty nations.

Finally, from such a fulfilment of the prophetic word, we get a new evidence, that the punishments threatened for eternity will actually fall upon the finally impenitent.

What hath been written is designed to introduce some reflections on the present prospects of the American people and church.

We have been contemplating an awful scene at a distance, and may now see its beginning among ourselves. The inquiry which for a number of years hath been made, whether we should have a part, in these judgments which were plainly foretold, is now determined beyond a doubt. The fulfilment of the prophecy is a sure exposition, how far judgment shall extend. We now see it to be on the whole Christian world, and on those people that denominate themselves Christians in every quarter of the globe. We indulged a hope of being exempted, in a situation so distant, from the original causes of war. When God intends to punish, he can prepare the way and provide the means. We, also, indulged a hope, because we supposed the anti-christian apostacy never had a prevalent sway on our shores. We relied much on our privileges, and could not think ourselves wicked enough to expect such judgments as are threatened. It is no new thing for men to overrate their own goodness, and to think that their religious privileges, although greatly misimproved, will be a defence. It is not uncommon for them to be ignorant how they appear in the sight of an infinitely holy God. When most deserving of his rebuke, they think themselves the safest, and see not the cloud of divine anger that is ready to break upon them. Sin always excuses itself, ingratitude pleads many alleviations of its baseness, security hopes the best, when the worst is at the door; and this is that folly of sinners which proves their ruin both for time and eternity.

It would be a lengthy business to give a catalogue of all our transgressions against God; still there are several particulars, it would be very wrong not to mention, especially our national neglect of not acknowledging Him.

We have sinned against privileges, both civil and religious, greater than are enjoyed by any other people under heaven. Enter into a comparison with every other part of the world, this will appear.—We are the children of a people, who at a late period came into a wilderness, purposely to enjoy civil and religious liberty; to erect a civil state on the purest principles of freedom and justice, where all might have equal rights and protection: to form churches on the simple, pure and holy principles of the gospel, in which brethren might dwell together in peace, without any oppression of the conscience. They were men of property, piety and science; matured by experience, and far different from those ignorant adventurers, who generally settle new countries solely for the sake of gain. The institutions they formed have the internal marks of great wisdom, and their usefulness hath been proved by experience. This hath been our inheritance. We have been the freest people on earth. Our religious institutions have been the most uncorrupted. All the people have been equally favored, and God hath crowned us with every blessing. Of these great blessings we have been very insensible, seeming to think they were so much our natural right they could hardly be forfeited. We have not the piety of our fathers. In vast numbers, there is no appearance of the power of godliness, and the form of religion is more for the sake of a worldly decency than for the honor of God. Religious discourse is banished from our social circles; and we live more for this world than for another. We are become a luxurious people. Multitudes have forsaken regular industry, endeavoring to make gain by deceptive arts, and speculations in little things. Intemperance with its dreadful train of evils, is destroying millions. Where are brotherly love, meekness, humility, Christian watchfulness and vital piety? Where are family prayer, family government and instruction?—Where is the evidence that the great body of the people are training up for heaven, under the advantages God hath given them?

Among the sins of a people, who have Christian means of information, a profanation of the sabbath is one of the most displeasing to God, and it is one which greatly increases among us. There are multitudes who do not attend public worship with any Christian denomination. In innumerable instances the day is openly profaned by amusement or labor. The practice of laboring on the sabbath, is a sin of modern date in this part of the nation. There used to be means of bearing down the transgression, if any presumptuously attempted it. There used to be a fortitude, which did not re-

treat before public profanation, and among the fathers of the people, those esteemed themselves the most honorable, who were most vigilant in supporting a visible holiness on the Lord's day; but the gold is becoming dim. It is difficult to determine which is the most guilty in the sight of God, an ignorant man, who amuses himself and labors on the Sabbath; or his dignified neighbor, who hath knowledge, and is clothed with authority to suppress the crime, but neglects his duty.

There is another wide spread evil, carrying in its train all manner of dishonesty; an immoderate desire of wealth. This sin seems to have taken too much hold in every age and character among us. A decent competency is considered as nothing, unless there be prospects of speedy wealth. All seas and all regions have been searched, and all means used to accomplish the end. The state of the nations for many years past, hath given great scope for these exertions, and they have brought much wealth into our country. In sight of this worldy love God is displeased. This hoarded wealth is to perish by evil travail. By immense losses on the seas, the interruption of lawful and commendable business, and the incalculable internal demands that must be made on the people, a gulph is opened that will swallow up all this profusion of increase. From existing causes the consequence seems to be inevitable. A most holy God hath seen the misuse of his blessings; and hath entered on his book of remembrance all our ingratitude, sensuality, and impiety.

*(To be Continued.)*

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From the Massachusetts Missionary Magazine.

*A brief sketch of the conversation which passed between a clergyman in New-England, and one of his parishioners, a young householder, who had, for years, embraced the doctrine of universal salvation.*

HAVING embraced this doctrine, he thought, as the doctrine very naturally suggests, that he might live as he listed, and after all be happy.

A. D. 1801, he was seized with a disorder, which a number of physicians told him would carry him away lingeringly. His chief surgeon being a serious man, and perhaps apprised of his state of mind, very seriously advised him to set

his house in order, for he must die and not live.* From this time he was confined to his house till his death, which happened within twenty months.

From the time he was given over by his physicians, he had some, tho' at first very few serious thoughts about futurity. I, (the clergyman) who was present at the time a number of physicians made known their decision respecting his case, and whose mind was much affected for the young man, visited him in the early part of his confinement, and was but very cooly received. Still I was determined to visit him as long as I should be permitted. In a month or two, my visits were not only willingly but gladly received. Conversation now began to assume a more familiar tone. He began to be somewhat inquisitive with regard to doctrines; acknowledged his belief in universal salvation, and wished to hear what objections could be raised against it. I endeavored to lay before him some of the more prominent objections furnished by reason and the word of God. They seemed to be received with little emotion. Perceiving this, I asked him if he firmly believed in that doctrine. He replied he did, and had been in the belief a number of years. I laid before him what I conceived to be gospel truths; declared by divine authority, the necessity of regeneration in this world, in order to future happiness: he must be born again in this world, or he must be miserable in the next. He heard such truth with as little concern as the Jewish counsellor. Realizing he was a dying man, I could not forbear addressing him as such, and put to him a very serious question. I prefaced it in the following manner: Mr. ——, you are not insensible that a few months will close your temporal existence, and then you must appear before the dread tribunal of your Maker and Judge, who is holy himself, and approves of nothing but holiness in his creatures. I wish to ask you one question, to which I wish you to return an honest and direct answer. As you profess to believe that all mankind will be saved, whatever may be their character in this world, to bring future things present. Are you willing to appear before your holy and impartial Judge with the character you now sustain? He paused—and pausing—answered, No. I further asked him if he ever felt secure in resting his *all* upon the doctrine. He frankly replied; "There was always a something that whispered, Your scheme *may not be true.*" These

*How desirable it is that physicians be pious men. The good they may do can easier be conceived than expressed. We have reason to think that this concise observation led this careless young man into a train of serious thought.

observations made an open way for further conversation, suited to existing circumstances, as all would naturally expect. I expostulated with him upon the unsafeness of trusting to a scheme of religion, which admitted of such an alarming *possibility*. Be you holy as the Scriptures of truth require, and there is no *possibility* of your being lost; for holiness and happiness are inseparably connected, as are also sin and misery.

Much conversation of this sort passed at this, and other succeeding visits. He grew more and more free to open his mind, as it respected past and present exercises. I believe he revealed every thing of importance. He owned he had taken much pains to believe this doctrine, which so well agrees with human depravity, allows men to slumber in carnal security, and invites to pleasure, carnal gratification and indulgence in every sin and vice, upon the daring presumption that God will not punish them in the future world. To confirm himself in such a dangerous belief he had read, among others, and owned Dr. Huntington's work. He wished me to read it and lay before him what I thought exceptionable. It was done. Some things in that book appeared differently to him from what they had before appeared. The Dr.'s sentiment, when treating of the parables of the sheep and the goats, of the wheat and the chaff, in representing the wheat and sheep as the people, the goats and chaff as their sins, (preposterous representation) he joined with me in saying was an affront offered to common sense, and equally against the wisdom and truth of God.

He now abandoned his formerly beloved scheme, and looked upon himself, as he really was, a lost, undone sinner, exposed to everlasting death. He was really under pungent conviction. Being a young man of high, brave spirits, he said but little; but his countenance and deep and involuntary sighs evinced keen sensations! He now could wonder at his former ease in sin! He looked with astonishment upon his past life, spent in transgression, forgetfulness of God, attachment to pleasure, pride in profanity, and the contempt he cast upon seriousness in matters of religion. "What a life," said he, with a deep anxiety, "have I lived! I have laboured hard to believe a lie! I have exerted all my powers to work myself into a delusion! Now, though I see, in some measure, my lost state, yet I have not obtained the one thing needful!! Soon I must die, and unless God have mercy upon me, I must perish forever!!! And since I have resisted the truth so long, and set myself against the Lord so perseveringly, I have little hopes of ever being saved!!! He wished me to

visit and pray with him often, that he might, by some means or other, before he left the world, receive that change, which all his life long till now, he had treated with contempt. He thought still, he was not concerned enough, and wondered he could live no more impressed with truth, in such a near view of death, and the certainty, if he remained as he was till he expired in death, he must suffer the pains of eternal fire.

About a month before he died, he ordered his coffin made and brought into his room, expecting that would cause him to realize more effectually, the danger he was in, and stir up his mind to the embracing of the one thing needful. It was done as he commanded. But, whether this was used, in divine Providence, as a mean to produce the anticipated effect, is left.

Much in the same state of mind he remained till the day he died, which was the Sabbath, and being in the season of public worship, I was not with him when he gave up the ghost. I was informed, however, by a good woman, who was with him in his expiring moments, that, by what she could understand of his broken sentences, she was induced to believe his peace was made with God, and that he died in Christ. This too must be left till that awful day, when he and his minister must stand before the Son of Man.

He expired some time in 1802, was interred masonically, and waits the summons of the last trumpet.

The above is a statement of fact, attested by a reader of your useful Magazine.

The reader is seriously urged to reflect upon the importance of studying the Holy Scriptures, with serious assiduity, to find a system, upon which he may safely build his faith, and according to which he may practice with absolute safety.

It seems a Universalist, upon trial, judged his foundation awfully unsafe to build for eternity. If, upon impartial investigation and trial, which, if any thing ordinary, the near approach of death will occasion, the Universalian scheme is abandoned to alarming doubt, and fearful apprehensions of its fallibility, how justly may such shudder and quake who rest their all upon it!!

Why, then, do any believe it? Not because the Bible attests it, but because, sad indeed the cause, it sounds a unison with depraved nature. We easily believe what we *wish* to be true, and will even hope *against* hope. It is a dream of a wicked and deceiving heart, suggested by the father of lies, who told our far too credulous mother she should not surely die.

Let none be so unwise as to give heed in the least degree to so cruel a deceiver. Let none be caught in so fatal a snare of the arch fowler, as to believe his lying absurdities; but, as prisoners of hope, turn to the strong hold.

The advocates of the doctrine of universal salvation are, in a most friendly manner, urged to find a rational and scriptural solution of the following important questions: What does Solomon mean by the wicked eating the fruit of their own way, and being filled with their own devices? What does he mean by the *fear* of the wicked, which he says shall come upon them? What does he mean by the *perishing* of the *hope* of the unjust man? What shall we understand by Prov. xxix. 1, He that, being often reproved, hardeneth his neck, shall suddenly be *destroyed*, and that *without remedy?* What does David mean, Psalm ii. 6, Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest, the portion of their cup? What did Isaiah mean, when he said, There is *no peace* to the *wicked?* What did Daniel mean, in his last chapter, by the everlasting contempt to which some shall awake? What did Christ mean by the *everlasting punishment* into which some were to go away? Who shall *quench* the fire, which Christ said shall *never be quenched?* Who shall *kill* the worm, which Christ said shall *never die?* In Mark iii. 29. What did our Saviour mean, by *their never having forgiveness,* who blaspheme against the Holy Ghost; and of being in *danger of eternal damnation?* What did the Saviour mean by *their* coming forth unto the resurrection of *damnation,* who have done evil? What idea did Paul mean to suggest to the Thessalonians, where he says, The Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; *who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power?* What did St. Jude mean by the *eternal fire,* the vengeance of which the ancient sinners of the plain were suffering? What does St. John mean by the unjust being *unjust still,* and the filthy being *filthy still?* In fine; What shall be understood by the long catalogue of Scriptures, which are of the above import?

It is the serious opinion of the writer of the above, that, if language has any meaning, and if ideas can be communicated by it, the whole current of Scripture runs against the doctrine of universal salvation. E. R.

From the Panoplist.

## ON GIVING MONEY IN CHARITY.

SIR,

I know not that you are in the habit of giving advice; or that you will deem it compatible with the objects of your Miscellany to lay a plain statement of a difficult case, before your readers. But, believing that your sympathy will be excited by my painful situation, and that you will be disposed to do any thing reasonable for my relief, I submit the following account of my perplexities.

It is a notorious fact, that the present time is remarkable on account of the multitude of demands made upon our property for objects termed charitable. I am sure no age was ever burdened with so many *charitable societies*, and *charitable subscriptions*, and *charitable calls*, laying continual siege to a man's purse.

Our minister, Mr. Editor, has caught this phrenzy, (for such I esteem it,) and he is borne away by the popular current beyond the bounds of reason, and (as it appears to me,) beyond the dictates of his own judgment. He holds it to be a *privilege* to live in such an age as this, when demands on our charity are so rapidly increasing. He alledges that there is in the Bible such a text as this; *It is more blessed to give than to receive.* Consequently, he often inculcates the duty of giving away money, as a mean of increasing our own happiness. And, preposterous as it may appear, I have heard him pray, that opportunities for exercising our charity might be multiplied, in order, according to his doctrine, that our own happiness might be proportionably increased.

But our minister, sir, is not content with barely preaching and praying in this style. If he were, I should not trouble you with this complaint. For I can brave out pretty hard things from the pulpit, if nobody will throw them into my face and eyes on week days. But whenever the minister rides up to my door, I am afraid of seeing some subscription, some constitution of a charitable society, in which *money* is the prime requisite of membership. I expect to hear something about the poor heathen, or of some young man who must be educated for the ministry, or some other proposal, equally hostile to my purse and my inclinations.

By his many good qualities, and known integrity, our minister has great influence with his people. And whenever he proposes a plan of charity, it receives pretty general patronage. This practice of giving is becoming so customary

among us, that any one who refuses his support to charitable purposes will feel himself in some danger of being counted niggardly.

Now, Mr. Editor, I and my wife have, by our industry and good management, scraped together a handsome property. We know that we have as much money as our neighbors, and we love to have others know it too. We wish to hold a respectable standing in society. We have as good a house, appear as well clad, and set as good a table as any round us. And we intend to do so still. But then, sir, we came hardly by our property, and cannot think of throwing it away. We have never profited by the charity of others; and we can't see how others have any claim on the fruits of our hard labor. To give away our money for the various charitable purposes proposed, would be totally contrary to all our ideas and rules of economy. I was never convinced, that charity meant giving away money. I wish my fellow creatures well; I have as much feeling for them as any man. But I believe it was never understood in former times, that charity implied the giving away of our property. This is certainly a new coined doctrine. So, Mr. Editor, I am in conscience opposed to this new plan.

Besides, Sir, I have several children. And my wife, though she is notably industrious and frugal herself, intends to make ladies of her daughters. Fashions, you know, run high. We think we can afford to support our children on a level with the first. And to educate my sons, to indulge my daughters with frequent parties, to keep up with the numerous improvements in fashions and manners; all this takes off my loose change, so that I have nothing to give, if my conscience were not opposed to the plan.

Now comes the difficulty. It wounds me exceedingly to fall behind my neighbors *in any thing*. I can't endure to be thought mean or stingy. It hurts me intolerably to put off a charitable subscription, on which I see the names of many, who are not so able as myself. A thing of this kind will sometimes make me feel disagreeably a whole month. I am afraid that many will think I am not so rich as my neighbors, because I do not give away so much as they do.

In a word, I am brought to this dilemma; I must either give away my money, or run the risk of being regarded as an underling, and of loosing somewhat of my minister's good opinion, for you must know that he thinks me quite a reputable man.

Now I see no way of relief, unless our minister and his friends can be induced to suspend their exertions for charita-

ble purposes. This would bring us all to a level again, and my money would be safe. I know of no one more likely to have influence with our minister than yourself Mr. Editor.—He places confidence in you; and does not fail to read every thing which your work contains. Now what I have to request of you is, that you, or some of your keen correspondents, should produce a piece on the mischiefs of multiplying, and hunting up, objects of charity. Be pointed and severe in your strictures. Tell people how painful it is to see so many subscription papers. Paint their evil effects in glowing colors. They will drain all the money from the country; they will circumscribe the pleasures of our children, and reduce them to a state of penury. You will have a wide field before you, and I have no doubt but you will occupy it to advantage.

By a speedy attention to this subject you will probably relieve your humble sevant, JAPHETH.

P. S. While I am about writing, Mr. Editor, I ought to put in a word for my wife, whose situation is full as painful as my own, and who agrees with me fully in my sentiments on this subject. You must know that the women in our town have formed a *Cent Society* for charitable purposes. It is very fashionable to become members of it. But my wife, though she wishes to be equal with any, cannot feel willing yet to join this institution.

She has tried various methods to throw off the dreaded opprobrium of being backward in such a thing. Sometimes she wants the money for her daughters. At other times she endeavors to ridicule the society on account of its name, as a frivolous and childish thing. *Were it a Dollar, or an Eagle Society,* says she, *I would join it.* But it all does not answer. The women, she fears, will regard it as a little thing in my wife, to refuse a cent a week, when she cannot say but the object is good. And many have no more sense than to reply, to the last mentioned argument, that if a *cent* is too inconsiderable, she may freely put in a *dollar,* or on *eagle,* in lieu of it.

You see our situation, Sir. Do say something very pointed against *Cent Societies,* on my wife's account.

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From the Massachusetts Missionary Magazine.

## A PARABLE.

A GENTLEMAN of the country, upon the occasion of some signal service his *man* had done him, gave him a curious *silver cup.* David (for that was the man's name) was

exceedingly fond of the present, and preserved it with the greatest care. But, one day, by accident, his cup fell into a vessel of *aquafortis*. He, taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which he was employed, imagining it would then be time enough to take out his cup.

At length a fellow servant came into the same room, when the cup was nearly dissolved, and, looking into the *aquafortis*, asked David, who had thrown any thing into that vessel.—David said that his cup accidently fell into that *water*. Upon this his fellow servant informed him that it was not common water, but *aquafortis*, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it, with his own eyes, he heartily grieved. And at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it, or mixed with it. After a little while, seeing the small remains of it vanish, and not perceiving the least particle of silver, he utterly despaired of ever seeing his cup again. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted.

His fellow servant, pitying him in this condition of sorrow, told him, that their master could restore him the very same cup again. David disregarded this as utterly impossible.—"What do you talk of (says he to his fellow servant;) do you not know that the cup is entirely *dissolved*, and that not the least bit of silver is to be *seen*? Are not all the parts of the cup mingled with *aquafortis*, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be: I give it over for lost: I am sure I shall never see it again." His fellow servant still insisted, that their *master* could restore the *same cup*. And *David* as earnestly insisted, that it was absolutely *impossible*.

While they were debating this point, their master came in, and asked them what they were disputing about. When they had informed him, he said to *David*, "What you so positively pronounced to be *impossible*, you shall see me do with very little trouble. Fetch me (said he to the other servant) some *salt water*, and pour it into the vessel of *aquafortis*." Now look (says he) the silver will presently fall to the bottom of the vessel, in a white powder. When David saw this, he began to have good *hopes* of seeing his cup restored. Next his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it: thus it was reduced into one *solid piece;* and then, by the silver-smith's ham-

mer, formed into a *cup* of the same shape as before. Thus *David's cup* was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like *David* in this parable, to imagine that to be *impossible*, which yet persons of *greater skill* and wisdom than themselves can easily perform. *David* was as *positive* that his master could not restore his cup, as unbelievers are that it is *incredible God should raise the dead*: and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into *dust*, and *mingles* with the *earth*, or with the water of the sea, so as to be *discernible* no more; so the silver cup was dissolved into parts *invisible*, and mingled with the mass of *aqua fortis*. Is it not then easy to be conceived that as a *man* has wisdom and power enough to bring these parts of the silver to be *visible again*, and to reduce them to a *cup* as before; so *God*, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human *body* together, and to form them into a human body again? What though *David* could not restore his own cup? Was that a reason that no man could do it? And when his master had *promised* to restore it; what though *David* could not possibly *conjecture* by what method his *master* would do it? This was no proof that his *master* was at a loss for a method. So, though *men* cannot raise the dead, yet *God*, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure, that he who at first *took the dust of the ground* and *formed* it into the body of *man*, can, with the *same ease*, take the *dust*, into which my body shall be dissolved, and form it into a *human body* again. Nay, if a body be burned and consumed by *fire*, the parts of that body are no more really *lost* than the *invisible* particles of the *dissolved cup*. As *David* then was wrong in thinking, that it was impossible for his master to restore his cup; it must be, at least, equally wrong for us to think it *impossible* that God should raise the *dead*.

HALLET.

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From the Connecticut Evangelical Magazine.

## *Letter, on the Sovereignty of God, to a friend under serious impressions.*

SIR—I am happy to find, that of late, your attention is taken up so entirely, with the concerns of eternity. God has taken hold of your conscience. I hope it is his design, to make you a vessel of mercy. I find you are much disturbed with

the sovereignty of God, in the dispensations of his grace.—This is not uncommon, with people in your circumstances; but it is an evidence of the enmity of the carnal heart against God. God is showing you your heart. You have heretofore had little acquaintance with yourself, in respect to your relation to God. You will find, that your natural opposition to him is as great, as the scriptures have represented it.

*I will take the liberty, to make to you some observations, on the sovereignty of God; and on that opposition to it, which so often appears among men.*

The sovereignty of God consists in his doing whatever he pleases. In the exercise of this sovereignty, he has created what worlds, and what intelligent creatures, he saw fit. He manages and disposes of them, in all circumstances, as he thinks proper. He gives them such abilities and accommodations; as he chooses. In his own wisdom, he brings men into being, in this or that age of the world. He orders the circumstances of their country, parentage, constitution of body, education, prosperity, or adversity. He gives or withholds the light of the gospel. Where the light of the gospel is enjoyed, he sometimes attends it, with the influences of his spirit, so that many are awakened, and brought home to Christ; and at other times, he withholds those influences, and the people are stupid. He awakens and renews one, and another is left. He hath mercy on whom he will have mercy, and whom he will he hardeneth. They are hardened by those very means, by which they ought to be persuaded to repent, and believe the gospel. He doth all things according to the council of his own will.—There is none can stay his hand, or say unto God, What doest thou?

But the sovereignty of God is not the gratification of a capricious spirit. He does not act like an unreasonable despot. He is infinitely wise and judicous, in the management of his creatures. He manifests infinite goodness in his dealings. Doubtless he can assign a sufficient reason, for the creation of the world, and of all his creatures—why he placed them in such circumstances, under such laws, and disposes of them as he does. He has told us his object: It is the public good, or greatest general happiness. He enriches his creatures, with the best manifestations of his own glorious perfections by his administration, and he gratifies his benevolence, and makes all things work together, for the good of them that love him. This is a laudable object. He has wisdom to devise the means, and power to accomplish it. He takes his measures, and without asking leave of creatures, who are but of yesterday, pursues his object. He does whatever will in the end best answer his main design.

All things were at first created, and are constantly managed for this end. He makes as many worlds, and as many creatures as are necessary to it. He orders their circumstances, and controls their actions, and will produce the greatest general good, in defiance of all opposition. All opposition will in the end be overruled to subserve it. Nothing is in vain: All things answer his benevolent purposes.—This is his sovereignty. It is his fixed control and government of all things, to answer designs the most desirable and excellent, that can be devised, by his infinite wisdom.—God is the author of all things. He has a right to do what he will, with his own. The cattle upon a thousand hills are his. His right to Angels and men is as well founded, as to the beasts of the field. Certainly he has a right to use them, to accomplish such desirable ends.

The dominion of God is necessarily sovereign. He has no superior, or equal with whom he may take counsel. None is able to give it. He can do nothing in any other way, but a sovereign way. He must do what he does, of his own will, without advice or direction. Who was there to tell him how far to extend creation, what government to institute among his creatures, and how to order the things of his providence? He was obliged to adopt his own plans. "Who hath known the mind of the Lord, and who hath been his counsellor?"

The sovereignty of God is desirable. If God were unwilling to take the management of all things into his hands, Who would? Whom could we trust? Who has sufficient wisdom, or power? Would not his creatures be ready to apply to him, and entreat, that he would not suffer every thing to go to ruin? It is desirable that the general interest of the universe should prosper. It is a blessing, that he has undertaken to bring it about. The benevolent rejoice in it. It demands the acknowledgements of all. "The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof!"

Besides: In the matter of the dispensations of saving grace, Who shall tell God how to bestow it? Which of us shall fix on the proper persons? Shall it be left to every one to do as he thinks fit, about accepting mercy! This would be astonishing grace. But is it not so with us? And do not all with one consent refuse it? Shall all then be left to their fatal choice? Shall there be no example of mercy? Some must be left, as vessels of wrath, to show his wrath, and make his power known. Whom shall he take, and whom shall he leave? He can tell. Let the business remain with him. Thank him that he will attend to it. Let him have mercy on whom he will have mercy, and leave whom he will

to be the monuments of justice, to answer a necessary purpose—to support the energy of his beneficent moral government. All have deserved his wrath, and no one has reason to complain, if he suffers it. God knows as well how to order in this matter, as in others: and true and righteous are his judgments. None need fear an undeserved or unreasonable punishment. The lost are punished for their crimes, and according to their own doings; and such as are pardoned, are saved to the glory of God's mercy, and from the goodness of his heart. He will have mercy on whom he will have mercy, while he endures, with much long-suffering, the vessels of wrath, fitted to destruction. It lies in his breast, to deal with criminals according to law and justice; or to renew and pardon them; and he perfectly understands how to dispose of them, to the best advantage. And let him do it.

I will now make you some observations, on that opposition to the sovereignty of God, which so often appears among men.

They oppose, who censure his dealings, and entertain heart-risings against his government. Men oppose God, when they rebel against his laws—when they reply against him, because he has given them such small abilities—placed them in such circumstances—given them such feeble constitutions—and raised them up, in such an age and nation and ordered all their circumstances as he has. God saw proper so to order their circumstances; and dislike to his dealings is replying against him. Opposition to God often appears in men, in their being displeased with the gospel—the terms on which salvation is offered—the holiness and self-denial which are required—and the duties enjoined. Men sometimes are bitter against God's general providence, because he will not let people have their wills in every thing—because he keeps their state and circumstances in his own hands, and at his own disposal. He does his will among the inhabitants of the earth; and such as complain reply against God.—But men are never more obstinately disposed to reply against God, in any thing, than in his dispensing saving grace, to whom he pleases. The hearts of men are often greatly exasperated against God, on this account. Some say he is cruel—unjust—a respecter of persons; and some, *Why doth he yet find fault* with the impenitent; *for who hath resisted his will?* All, who object against his sovereignty, in this business, oppose God. They forget, that they have forfeited all things, and have deserved his wrath. They do not consider that they had nothing but wrath to expect, till he offered them mercy; nor now, unless they receive it as it is offered; and that they

are not to expect, that God will, by his power, cause them to accept of it, unless he pleases. Such as object, that God ought to give the offers of mercy to all, if to any—that he ought to renew all, if any, and that he ought to deal with all alike, reply against God. There are those, who deny the sovereignty of God, in the dispensations of his grace. They reply against the testimony of his word, and the facts which take place under his government. The opposition of some has been daringly expressed, by saying, 'If I believed this of God, I never would concern myself about duty, or futurity, nor care to what lengths of sin against God, I might proceed.'—You will easily see, what is implied in opposing the sovereignty of God. It is replying against any of his administrations.

If you, in the anguish of your heart, are sensible, that you have more or less of this spirit, I wish you to reflect seriously upon it. Consider well that expression of an inspired writer, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?" You would not stand forth to give God counsel, tell him what worlds to make—what creatures, and what laws to give them—how he shall deal with criminals —with criminals who reject offered mercy. You would not presume to tell him, wherein his own glory lies, and by what the interests of the universe may be secured. Shall a man tell infinite wisdom, what is wise, instruct Omniscience, teach his maker? And does opposition to the sovereignty of God, in his administrations, fall much short of this? If you are tempted to disbelieve this sovereignty, I entreat you to consider, whether it be not presumptuous, in a mortal man, to attempt to rob the character of God, of a necessary and desirable perfection, the want of which would quite undeify him; and which is proved, even by the very existence of the world? Can you be tempted to deny it, but from a spirit, which is willing to admit of no superior, and will not be dependent? When we can command the earth to provide us bread, forbid disease to approach us, direct the king of terrors to keep at a distance, and provide for ourselves, we shall not need a superior; till then it is our wisdom to cast ourselves upon the protection of God, and rejoice in his wise and universal government. Consider, whether it be advisable, for a creature to tell God, that if he extends mercy to one, he must to all; that he must do no more for one, than for another rebel; that this would be showing respect to persons, though he makes one a vessel to honor, and another to dishonor, with a view to promote the public good, and is not at all influenced, by

private affection. If this be unjust, show him the person that is treated worse than he deserves.—What wickedness to reply against God, for having mercy, on whom he will have mercy, and giving over whom he will, to their own way; what presumption? How awful to say, if I believed in the sovereignty of God, in choosing the vessels of mercy, I would not care to what extent of wickedness I might proceed. Look at this. Is it meet to say this to him who offers mercy, that mercy which the sinner rejects. What if God, willing to shew his wrath and make his power known, at present, endures this from sinners, with much long suffering, while he offers mercy, and while they, as vessels of wrath, are fitting for destruction? Will they not, in this way, be soon fitted? They hide their talent, because they say, God is an austere being. Out of their own mouths they will be judged. Think, what it is for a worm thus to reply against God—for a rebel, amidst the offers of mercy, thus to justify himself, in rejecting it. Think of pollution contending with infinite purity. "Nay, but, O man, who art thou, that repliest against God?"

I have written so largely on this subject, because the sovereignty of God is a main doctrine of Christianity. It is the great subject of the controversy, between God and sinners. It is that, to which in the first place, the sinner must be reconciled. Till he has sufficient confidence in the perfections of God, to trust him with the government of his own world, he never can be suited with his dominion.

Since the sovereignty of God is not an unreasonable, capricious management; but the result of counsel, wisdom, and goodness—since he must be a sovereign, or he can do nothing, and since his government is desirable, all objections against it, are unreasonable, and abominable: they proceed from depravity and arrogance.

The government of God is our principal source of consolation. When evils abound, and wicked men are devising incalculable mischiefs, it is a consolation, that he can limit their progress, and say, hitherto shalt thou come, but no further, and here shall thy proud rage be stayed. When sinners are rejecting Christ, and taking the way to hell, he can arrest them in their course, and bow their hearts. He can have mercy on whom he will have mercy—his people shall be willing in the day of his power. You, I suppose, are convinced of the utter wickedness of your heart. You know by full experience, that the common motives to godliness can have no salutary effect on you. You then have cause to rejoice in this sovereignty. It is your only hope. God can, and who knows but he will subdue your heart.—Should you be recon-

cited to God, before this reaches you, you will impute your salvation to sovereign grace; not to any predisposition to goodness in yourself.

Let us join the praises of angels, on this subject, saying, "Alleluia, for the Lord God Omnipotent reigneth." That you may rejoice in this God, and choose him as your portion, is the fervent wish of

Yours, &c. J.

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From the Panoplist.

## REVIEW OF DR. DWIGHT'S SERMONS.

XLVII. *A Discourse, in two parts delivered July 23, 1812, on the public fast in the chapel of Yale College. By* TIMOTHY DWIGHT, *D. D. LL. D. President of that Seminary. Published at the request of the students, and others.* New-York, Printed—Utica, Re-printed. 1812, pp. 44.

*A Discourse in two parts, delivered August 20, 1812, on the national fast, in the chapel of Yale College. By the same Author.* N. York, Printed—Utica, Re-printed, 1813, pp. 48.

WE have intended for several months past, to take notice of these very able, opportune, and eloquent discourses; but the small portion of our work, which could be spared for reviews, has hitherto been insufficient for the purpose. Even now we shall be obliged to confine ourselves almost entirely to an abstract, and to a few selections which appear to us peculiarly interesting, as we cannot indulge in reflections of our own without risking the charge of prolixity.

The text of the four sermons is Isa. xxi, 11, 12. *The burden of Dumah. He calleth to me out of Seir: "Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh and also the night. If ye will enquire, enquire ye; return; come."* The explanation of this passage of Scripture is, in substance, as follows:

Isaiah, having prophesied the ruin of Egypt, Syria, Moab, and other countries in the vicinity of these, turns to *Dumah*, or Edom, and represents that people, or one of them in the name of the rest, as calling to him from Mount Seir, and earnestly enquiring of him what is to be their destiny. He is addressed under the figurative character of a watchman, and replies that a period of prosperity is immediately before the enquirers, which will be succeeded by a period of adversi-

ty. He urges them, 'if they are really desirous to know their destiny; to come and enquire at the mouth of God; to return to Him by returning to the religion from which they have departed, ever since the days of their first founder; to come again, and renew their allegiance to God. Ser. July, pp. 3—5.

The manner in which the passage in question was deemed appropriate to the occasion, will be seen in the following sentences:

"A religious assembly, gathered in this land at the present moment, can hardly be supposed to feel a spirit of indifference with respect to the existing state of the world, and particularly of their own country. At no time since the deluge, has the situation of the human race been so extraordinary; the world so shaken; or its changes so numerous, sudden, extensive, and ominous. He who is indifferent to these things, must be supposed to have neither heart, nor understanding, nor eyes, nor ears. In addition to all the other solemn and ill-boding events of the present period, to use the language of our chief magistrate 'the righteous Providence of GOD, has permitted the nation to which we belong to be engaged in an offensive war, the multiplied evils of which must be felt by all, but its end cannot be discovered by human agency.' Our own cause as well as that of the rest of mankind, is now in agitation. Even if we have been able to behold with indifference the general convulsion of the world, and to see nation after nation blotted out from under heaven, it can scarcely be credible, that the most stupid among us can fail of being serious, solemn, and solicitous, when our own case is under trial, and when our allotments are now, perhaps, to be finally settled." p. 6.

The period in which we live, is, in the opinion of the author, "marked out in propheey as a part of that which is included within *the effusion of the seven vials.*" 'The fifth of these he considers as having been unquestionably poured out at the reformation,' and states his reasons for that opinion. pp, 7—9. If this scheme is correct, we are under the sixth vial, or the seventh.

The preacher then quotes from the Revelation the description of the two last vials, and places after each a perspicuous statement of what he supposes to be the meaning of these interesting predictions. No abridgment could be materially shorter than the discussion itself; to this, therefore, we must refer our readers for satisfaction. Dr. Dwight differs from Mr. Faber, Mr. Smith, and others, with respect to many particulars in those prophecies, which are generally considered as intended to describe the present state of the enemies of the church, and their future state on earth between the present day and the introduction of the millennium. According to this scheme, we are much further advanced to-

ward that happy period, than according to theirs. This trait of itself is enough to enlist all our good wishes in its favor. We do not design to point out, much less to examine, the points of difference alluded to. Most probably all writers on the prophecies are in some error, though we cannot doubt, that a real progress has lately been made, and is now making, in the discovery of that truth, which was designedly concealed, till Providence should make it known to mankind by the course of events.

Under the sixth vial, if the scheme here developed be correct, the strength, wealth, and safety of the spiritual Babylon, i. e. of the Romish Church, were to come to an end; and the nations under her influence were to be prepared by every species of deceit and of secret mischief, particularly by the systematic propagation of infidelity, for the day of God's signal vengeance. This vial may, therefore, be supposed to have been poured out during the century preceding the year 1792; but especially during the latter part of that period. Whoever admits the accuracy of this statement, must of course admit, that continental Europe has been experiencing, for the last twenty years, the plagues of the seventh vial. If so, we may look forward with eager confidence to that day, which already seems to dawn upon the world. Though not prepared to adopt the scheme of Dr. Dwight in all its parts, the perusal of these sermons with a view of the present state of the world, and the recollection of what has taken place within the compass of our memory, have impressed us with the full belief of these most consoling propositions; *that the Church of Christ has seen the time of her greatest depression; that the interests of religion are rising in the world, and will continue to rise without intermission, till the truth shall be universally believed and obeyed; and that the enemies of God and his cause are rapidly hastening to the ruin which has been long predicted.*

In stating the reasons why he thinks the present period included under the two last vials, Dr. D. gives the most vivid and eloquent description of the origin and progress of modern infidelity, from which we extract the two following paragraphs as a specimen:

"About the year 1728, the great æra of Infielity, *Voltaire* formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men distinguished for power, talents, reputation and influence; all deadly enemies to the gospel; Atheists; men of profligate lives. This design he pursued with unabated zeal 50 years; and was seconded by his associates with an ardor and industry, scarcely inferior to his own. In conse-

quence of their united labors, and of the labors of others, from time to time combined with them, they ultimately spread the design throughout a great part of Europe; and embarked in it individuals, at little distances, over almost the whole of that continent.—Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution from the Abecedarian school to the Academy of sciences; and every civil office, from that of the bailiff to that of the Monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found; and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period shorter than could be imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of *Europe*.

"With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child was left unassailed, wherever there was left a single hope, that the attack might be successful. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farm house; and others of a still higher class, found their way to the drawing room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world; and the *hearts* of those, who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible still more sensual and profligate, easily yielded themselves, and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand, the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priest-hood, which in its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach, and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with rapidity, and to an extent, which astonished heaven and earth: and life went out, not in solitary cases, but by an universal extinction."

(To be Continued.)

From the Panoplist.

## *Extract from the Report of the Trustees of the Massachusetts Missionary Society, May, 1813.*

Messrs. SCHERMERHORN and MILLS caused it to be known to the Board, that they contemplated a tour, for missionary purposes, into the western parts of Pennsylvania; thence through the states of Ohio, Kentucky, and Tennessee, down to New Orleans; and thence across through the Mississippi Territory, and up through the western parts of Georgia, the Carolinas, and Virginia. The Board had great confidence in them as men eminently qualified for the missionary service; hoped, that besides being immediately useful to many in preaching the Gospel, they would also, in their tour, collect much important information, respecting the religious state of large portions of our country; and judged it consistent with the great purposes of this Society to patronize their arduous enterprise. At first indeed the commission given was limited to a mission for two months at New Orleans; but afterwards, in consequence of a letter to the Secretary from Mr. Schermerhorn, dated Marietta, Ohio, Oct. 24, 1812, their commission was enlarged. From this and other letters the Board beg leave to introduce extracts in this place, as a part of their report.

In the letter of Oct. 24, Mr. *Schermerhorn* says; "It was my intention to have written to you before this, but my wish to form a union with Mr. *Mills*, my companion in labor, in order to give a fuller account of our labors and prospects, has been the cause of so long silence. This is the first place at which we have had the pleasure of seeing each other since we left Andover in May.

"I cannot enter into particulars. The account I shall give will be general. The state of Pennsylvania is far more in want of evangelical laborers than I had conceived. From Philadelphia to Chambersburg, a number of Presbyterian ministers are settled; a small number, however, compared with the extent of country. The district referred to is 150 miles by 70 or 80, containing 347,000 inhabitants, and only 24 Presbyterian clergymen. It must not be understood, that these are the only clergy. The number of German, Lutheran and Reformed Dutch Clergymen is greater.

"Intemperance prevails greatly among the Germans: also profanity and gambling. The Sabbath is not regarded as the Lord's time.

"From Chambersburg to Greensburgh, on this side the Allegany mountains, a region of 110 miles by 70 has but one Presbyterian clergyman, and contains 60,880 inhabitants. In this region, there are some Dutch clergymen; but very few. This last region I have districted on my map into three missionary circuits. The people are generally anxious to hear the Gospel and would generally help to aid a Society to support a missionary among them. From Greensburgh to the Ohio river, the country is better supplied. On the north of Pittsburgh from that place to the line of New-York, and eastward of the Allegany river to the east branch of the Susquehannah, I know of but one Presbyterian minister. This is a very destitute region. It contains 60 or 70 thousand inhabitants, perhaps 100,000.

After leaving Pittsburgh, I struck the Ohio at Grave Creek, (Vir.) In four counties in Virginia, which lie on the Ohio, viz. Brooke, Ohio, Wood and Cabell, and Mason, containing 20,000 inhabitants, there is only one minister, except a few itinerant Methodists. From Steubenville, Ohio, to Marietta, 110 miles, there is no minister. A good missionary route might be established up and down that river. I have proposed it to the people, who were pleased with the plan, and expressed themselves willing to support such a mission.

"We preach as often as occasion offers and our health will permit. Thus far we have been gladly received. It is doubtful, Sir, whether we shall be able to go on to New-Orleans, on account of being obliged to relinquish going through Indiana territory to St. Louis and New Madrid."

It appears from Mr. *Schermerhorn's* letter, that the brethren had been useful in promoting the formation of a Bible Society at Marietta; and that they hoped to exert themselves with success in making a similar attempt at Lexington, (Ken.)

In a letter to Mr. Jenks, one of the Trustees, dated Cincinnati, Ohio, Nov. 20, Mr. *Schermerhorn* states, that in Pennsylvania he found whole counties, containing from 5,000 to 10,000 people, without regular preaching; and that in Virginia, west of the Blue Ridge, a district containing 150,000 inhabitants, only three clergymen were settled.

In a letter dated at Nashville, (Ten.) May 7, 1813, Mr. *S.* informs that he and Mr. *Mills* crossed the Ohio in the latter part of November; and that they had labored till the date of his letter in the western country.* "We have preached," says the writer, "as often as we could conveniently collect the people, and as the other object, viz. that of obtaining religious information, would admit, while in Kentucky and Tennessee. On the 10th of January, we started for New Orleans agreeable to our commission. We arrived at Natchez on the 15th of February. I was taken sick with an inflammatory fever, immediately on my arrival; which confined me nearly three weeks and disabled me from preaching while in the Mississippi territory; though Mr. *M.* and myself were instrumental in procuring the formation of a Bible Society at Natchez. We arrived at New Orleans on the 16th of March. A Baptist and Methodist preacher had arrived a few weeks before us. We immediately united our labors with Mr. Rice, the Baptist, *as there was only one place of preaching.* In addition to services on the Sabbath, we had two sermons during the week, besides two prayer meetings. The congregations during our stay were large, and very attentive; and I trust much good was done by our going to that place. During our stay, we here also obtained the formation of a Bible Society, which was entered into with much spirit, and with the approbation of the Catholic clergy. When about to leave the place, I was importuned to stay with them until the sickly season commences."

The brethren left New Orleans on the 6th of April, and after a tedious journey of 700 miles, (500 through a wilderness) arrived at Nashville on the 6th of May.

* This letter was received a few days after the meeting of the Society; but its principal contents are now incorporated in the report.

Mr. *Pettengill* had for several years been settled in the ministry at Champlain, a town upon the west side of the lake of the same name, and on the Canada line: but, in consequence of the war, his settlement was broken up, and his people thrown into a state of confusion and dispersion. Deeply afflicted by the event, and earnestly desirous of ministering to the spiritual instruction and consolation of his people in their distressed circumstances, and of thousands of others on the frontiers similarly situated, he came down and made the case known to some members of the Board, and the duty of appointing him to the mission appeared peculiarly clear and urgent.

By the communications received from him, it appears, that his labors in the service of the Society commenced about the middle of August, and were continued without interruption into December; and after a suspension of about two months, they were resumed, and continued until the latter part of March; when, finding the travelling extremely difficult, and his strength much exhausted, he judged it expedient to return to his family. His whole time in the service of the Society was about five months. His labors were performed under circumstances and amidst scenes which called for all the wisdom and fidelity of the minister of Christ; but there is reason to believe that he was enabled to commend himself to every man's conscience in the sight of God.

"My mission, (he says) while it was attended with many depressing occurrences, introduced me into an extensive field of labor, and afforded me opportunity for communicating religious instruction to persons, in a great variety of distressing circumstances, who would otherwise have been almost entirely destitute of the means of grace. Though prohibited by my instructions, as well as by a sense of duty, from entering into political controversy, I considered it expedient to use my exertions to prevent depredations and blood-shed among neighbors, now viewed as enemies to one another, being divided by the provincial line. For this purpose I frequently passed into Canada, in such a manner, as not to offend either government, and preached to the destitute British subjects, and urged them by motives of religion, humanity, and personal safety, to restrain themselves, their Indians, and all unprincipled persons, from molesting, under any pretext, our defenceless inhabitants. When it was practicable I held meetings near the line, composed of persons from both sides, and endeavored to address them in an appropriate manner, and impress it upon their minds, that a state of war does not alter the law of Jehovah, which requires us to love our neighbor as ourselves, and to do to others, as we would that others do to us. I prayed repeatedly with different companies of the militia, and entreated them to enlist under the banner of Christ; frequently conversed and prayed with the sick and dying; spent considerable time in hospitals, conversing and praying with sick soldiers, and in distributing, among such as were able to read, the Bibles and tracts, left in my care by Mr. Osgood. The distressed, perplexed, forlorn inhabitants—the scattered companies of militia collected from destitute settlements—the loathsome hospitals, filled with the sick and dying, claimed particular attention. I generally met with cordial reception; and I hope that the serious addresses to the young, the

solemn warnings to the impenitent, the declaration of the promises of the Gospel to mourners in Zion, and the great doctrines of grace to thousands of attentive hearers, through destitute settlements extending about two hundred miles, have by Divine blessing produced effects, in some measure answerable to the benevolent design of the Society."

In two or three places, Mr. *Pettengill* witnessed a pleasing prevalence of religious seriousness and inquiry. At a town called Essex, he notes in his journal, "An unusual attention to religion is manifest in this vicinity. Meetings are frequent, crouded, and solemn. Many are disposed to inquire what they shall do to be saved; some have recently obtained a hope. It is not uncommon to see persons at meeting from the distance of eight or nine miles."

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From the Panoplist.

## *Extract from the Minutes of the General Association of Massachusetts Proper, June,* 1813.

On a general review of the narratives, given by the delegates from the several associations within our limits, we find much to awaken the gratitude and raise the hopes of the friends of Zion. In these "troublous times" the walls of our Jerusalem are evidently rising. Harmony in the faith and order of the Gospel prevails; and attendance on its institutions appears to be increasing. Some congregations, which had long been destitute of a stated ministry, have of late been supplied; a growing attachment to evangelical truth is apparent; and sectarian influence, it is believed, does not on the whole increase.

With heart-felt gratitude to God would we make mention of the special visitations of his grace to several of our churches. Stockbridge, Belchertown, Amherst, Granby, Munson, Sunderland, Ware, Haverhill, and Bradford have been favored the year past, with rich effusions of the Holy Spirit. Many in those towns have been constrained to bow to the sceptre of Jesus;—many have subscribed with their hands to the Mighty God of Jacob. In four of them, more than three hundred souls have been added to the churches; and the work has not ceased. In other places, some within, and some without our limits, there have been pleasing refreshings.

While we lift our hearts to God in admiring praise for his gracious remembrance of us, in this trying day, we would not forget humbly to notice and lament the special dangers with which some of our churches are beset; and the fearful declension apparent in others. Two or three on our eastern border are harrassed by sectarians, and are threatened with dissolution. A few others, on account of the pressure of the times, are in danger of losing the stated ministration of the bread of life; and many are slumbering in Laodicean lukewarmness, even though some of them have been visited with distressing sicknes and awful mortality.

We are happy in being able to state that in the past year, several humane and charitable societies have been formed; some for the relief of the distressed; some for the assistance of pious and indigent young men in obtaining an education for the gospel ministry, and

some for aiding more directly in imparting the word of life to the destitute. One Bible Society, and two Auxiliary Foreign Mission Societies, one in Franklin County, the other in the county of Hampshire, have been added to those previously formed. Though events apparently inauspicious to the Foreign Mission have transpired; yet we trust the exertions of its friends are not relaxed; and with peculiar interest we notice evidence that the missionary spirit is on the increase. We have need of patience, that when we have done the will of God, we may receive the promise.

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From the Panoplist.

Extract of a letter from a gentleman in London, to Robert Ralston, Esq. dated April 16, 1813.

"At this eventful era, and particularly at the present moment, when the East India Company is applying to Parliament for the renewal of its charter, the attention of the Christian community here is especially directed to the dark and benighted state of the East. The most active exertions are making by the friends of Christianity to procure the insertion of a clause in the new charter favorable to the admission into our India territory, and protection there, of quiet and peaceable Christion missionaries. Powerful opposition is made on the ground of apprehended danger to the government from interfering with the religious prejudices of the natives. But who shall stand against the Lord of Hosts? The work is his, and, in the active and persevering use of suitable means, success may be humbly expected.

"Whilst the judgments of the Most High are pouring out on different parts of the earth, the sad consequences of man's apostasy and rebellion, it is cheering to observe, that mercy in its most attractive form is still dispensed. In Russia, (how marvellous are the dispensations of the all-wise God) a wide and effectual door is opening for the spread of the ever-blessed Gospel, in its unadulterated form, by the establishment of Bible Societies on an extensive scale, and under the highest patronage, the Emperor himself having undertaken the office of patron. Such was the interest excited in his mind, that he deferred, for a time, his journey to the head-quarters of the army at Wilna, to sign the constitution of the Society adopted at the first public meeting held at St. Petersburgh.

"The finger of an over-ruling Providence has been remarkable in every stage of the business. Under the sanction of a Princess of the empire residing at Moscow, (whose heart the Lord had opened through the instrumentality of a missionary, since engaged as a teacher in her family,) the first meeting was to have been held there, two days only before the French entered that devoted city. Their approach put an end to the measure, which would have been abandoned for a time, but that the principal agent, on his return to St. Petersburgh to embark for Sweden, was there detained, most reluctantly, by the sickness of his wife, for a considerable season, and circumstances were so over-ruled as to open a way for carrying the design into execution in that city, and under such favorable auspices. Here again we may exclaim: *This is the Lord's doing, and it is marvellous in our eyes.*"

THE

# UTICA
# CHRISTIAN MAGAZINE.

VOL. I.] SEPTEMBER, 1813. [No. 3.

To the Editor of the Theological Magazine.

SIR—Among other valuable papers of an aged minister, the one which I now inclose to you lately came into my hands. On reading it, several reasons occurred to offer it for publication in the Magazine. If these should appear of weight to you, I request it may be inserted. The sentiments it contains, are often discussed in sermons and in conversation; but as they respect the character and government of God, and the intercourse of the soul with him, expressed in prayer, they appear in their just connections, and the mind is under peculiar advantages to judge of their propriety. If they be acknowledged suitable, when addressed to God, it is hoped they will not be disputed in any other way.

In the scriptures a number of prayers are recorded; several of which were made by Christ, and some by the apostles; the design of which doubtless was, to exhibit just sentiments and exercises, and, as an encouragement and pattern to others. If the sentiments of the enclosed prayer be consistent and evangelical, it may be useful not only in the sense of instruction, but as an example; and from the self-distrust and humility which appear through the whole of it, may, by the divine blessing, be a great encouragement to the sincere Christian in his trials.

Should we coincide in opinion on the present subject, I may take the liberty of forwarding two other prayers on a sacramental occasion, written by a deceased minister; but which I shall despair of your approving, if this is not accepted.

Yours, NISUS.

## PRAYER OF AN AGED MINISTER.

O THOU, who inhabitest eternity! the only true God, invisible, incomprehensible, omnipotent, omnipresent, omniscient, infinitely wise, righteous, and good, true and faithful: unchangeable in thy being, perfections, and designs; absolutely independent, self sufficient and all-sufficient; infinitely and unchangeably happy; the Creator of all things, visible

and invisible, and their constant preserver in the exercise of an universal, a particular, wise and irresistible providence over all creatures and things: maintaining the most excellent and perfect moral government over all thy rational creatures, infinitely above any control or disappointment; accomplishing thine own purposes, doing whatever pleaseth thee in heaven and on earth. "Thy counsel stands forever, and the thoughts of thine heart to all generations."

I adore thee, who hast manifested thyself in thy works of creation and providence, and yet more clearly in the revelation given to man, contained in the Bible, one God, in three persons, the Father, Son, and Holy Ghost. This God I adore, as the only living and true God. I do, I think, cordially approve of thy whole revealed character, and rejoice in thine infinite being, supremacy, and felicity; in thine all perfect government, works and revealed designs. I know, and confess with shame and abasement, that I, and all the human race, have sinned and come short of the glory of God; are transgressors of thine holy law, are in a state of total moral depravity, infinite guilt and wretchedness, and might justly have been left to perish forever, without any help or hope; but thou hast so loved fallen, ruined, infinitely guilty man, as "to give thine only begotten Son, that whoever believeth in him should not perish, but have everlasting life;" who has become man, and in his human nature, suffered death on the cross, and yielded an infinitely meritorious obedience to the divine law, by which he has made an ample atonement for sin, and obtained a righteousness sufficient for the pardon and justification of sinners; so that, "thou canst now be just in justifying every one who believeth in Jesus Christ."

I acknowledge I am under great and peculiar obligations to gratitude to God, not only for the gospel, that I was born and educated in a land where these glad tidings are published; but that I descended from Christian ancestors, and have been restrained from many openly vicious practices, of which many have been guilty; that I had a public academical education; that though I made a profession of religion in my youth, and while I was ignorant of true religion, God was pleased, soon after, to open mine eyes, and discover to me my delusion; that I was in the gall of bitterness, and bonds of iniquity, and as I hope, "to give me the light of the knowledge of the glory of God, in the face of Jesus Christ." Thanks be to God, that he was pleased to put me into the work of the ministry in my younger days: a station and business which, to me, has always appeared the most desirable, happy, and honorable of any whatever. And blessed be God,

who has continued me in it so many years, even to old age, and enabled me to embrace, preach, maintain, and vindicate the great and important doctrines of the gospel, with great assurance, that they are the truths contained in divine revelation, though I have hereby incurred the reproach and opposition of many of my fellow men.

I confess before God, my great and awful depravity and wickedness. My sins of youth, and of my life since, are, to me, as innumerable as the hairs of my head, or sands on the sea shore; and they have been attended with aggravations, which, render their magnitude far, yea infinitely far beyond my conception. Mine odiousness and guilt are fully known only to the omnicient God. My guilt and vileness are, in my view, great, far beyond any other person, so that I consider myself the greatest sinner who ever lived, and am willing to be so considered by the omniscient Savior of sinners: and were there no mercy for such an one, I should sink into despair. And O! how must I appear before thee, who hast a constant, most clear and perfect view of all my sins with all their aggravations! I have ungratefully abused light, distinguishedly great, and infinite love and goodness. Yea, I have abused every favor and mercy which thou hast bestowed on me, so as to render myself more guilty than I could have been, had they been withheld. If I have any sincerity before thee, and thou have formed my heart to real holiness, it has been exercised in so low a degree, and I have such an awful degree of selfishness, pride, worldliness, stupidity and unbelief, that, in every duty, and in all that I have done, whether in private and secret, or in public, in conversation and writing, in praying and preaching, there has been such a mixture, and such a degree of sin, that all viewed together, as they appear to me, they are, beyond expression, worse than nothing: and how much more are they in thy sight?— So that, instead of meriting or deserving any good at thine hand for any thing that I have done, or becoming less unworthy and ill deserving in thy sight, all lies against me, and I have been constantly increasing in unworthiness and guilt, so "that if thou be strict to mark iniquity, according to thine holy and righteous law I cannot answer," but must be condemned to endless misery. I have no refuge, or hope, but in sovereign grace, through a mediator. "God be merciful to me a sinner."

I have long entertained a hope that I am a Christian, a real friend to Christ: and this has sometimes arisen to such a degree of assurance as to remove all doubt. But, at other times, my doubts have greatly preponderated, and, in a view

and sense of the great depravity which always attends me, and of the blindness, hardness, and deceitfulness of my heart, I have not discerned any thing there of a contrary nature, I have had fearful apprehensions that I was not a real Christian, and "after I have preached the gospel to others, shall myself by a castaway." And even now, while I am addressing thee, O thou omniscient Saviour of sinners! I am in doubt respecting my state, whether I be a true friend to thee, or not. If I have altogether come short of saving faith and real holiness, and thou have not given me a *new heart*, and have determined to lead me on in such circumstances and ways, in the enjoyment of such light, privileges, and mercies, as to fill up the measure of my sins, and render me the most guilty person that ever lived, the greatest sinner of all the human race, and then cast me off into proportionably greater and endless misery, so as to be the greatest monument in the universe of thy displeasure and vengeance to all eternity, thou wilt be perfectly just: I shall have no reason to complain, and all thy friends will rejoice in this thy righteous and holy vengeance, and honor and praise thee forever. This thou knowest I have in some measure constantly felt, and expressly acknowledged before thee, times to me innumerable; and that whatever I shall receive better than this, and of a saving nature, must be the fruit of sovereign, undeserved goodness.

I am the clay in thine hand, the sovereign potter, "who hast mercy on whom thou wilt have mercy, and whom thou wilt, thou hardenest;" and I am pleased with this dependence, and with being thus in thine hand, and at thy sovereign disposal, in time and eternity. I know thou wilt save me, and give me eternal life, if this be consistent with infinite wisdom and goodness: if it be not inconsistent with the highest display of the glory of God, and the greatest good of the creation; and if I may not be saved, consistently with these, I have no desire to be saved, and cannot ask it on any other supposition, though infinitely dreadful to be lost and perish forever. O! how can I bear eternal, *endless* destruction; to be like the devil, and join with him in enmity to God, and horrid blasphemy of him forever, and to feel thine eternal displeasure and vengeance, in absolute despair of any relief! This seems to me, from the imperfect view I have of it, to be *intolerable;* but I believe many will fall under this doom, and I know thou wilt make them to bear it; and though my punishment should exceed that of all others, thou canst hold me up, and cause me to bear it, and glorify thyself, by inflicting it with the utmost severity.

But O! what reason have I of thankfulness to thee, Almighty Saviour, that I have not been sent to endless destruction long before this time; and that I may yet hope to escape this infinite evil, and obtain eternal salvation, by thy boundless, sovereign grace, who hast done so much for me, and waited so long upon me! If I be not utterly deceived respecting the exercises of mine own heart, I do most sincerely and sensibly approve of, and am pleased with thy character, as a suffering and reigning Saviour, and with the way of salvation for sinners which thou hast opened, and with all thy revealed works and designs. I place all my desire and hope of salvation on thee: on thy merit, righteousness, and infinite worthiness, and on thy power, wisdom and goodness. I desire no other Saviour; no other salvation, than that which is by thee, which thou givest. If it were possible for the gospel not to be true and from heaven, and for me to know this, I should immediately give up all hope of happiness, and sink into absolute despair of all good; nor could entertain the least hope, or wish for relief and happiness in any other way. I know that "he," and he only, "is blessed," "who trusteth in thee;" and that "this is eternal life and happiness to know thee the only true God, and Jesus Christ whom thou hast sent" to be the Saviour of sinners.

I know thou dost invite and command me to come to thee, and that "whoever cometh to thee, thou wilt not reject," but will give him eternal salvation. And I know that "none will come to thee unless they are drawn by the Father," with Almighty power and irresistible grace, and that none are subjects of this power and grace but those who were chosen and given to thee from eternity, by the purpose and decree of God. So that it has from eternity, been fixed by the determinate counsel of God, who shall be saved, and who shall not, and whether I shall be saved or not. And in this I do as sincerely acquiesce and rejoice, as in any thing whatever; because all this is unalterably fixed by infinite wisdom and goodness, and therefore so as to answer the best end in every instance, what will be most for the glory of God and the general good. And if I be not included in the number of them who were given to thee, O thou incarnate Son of God! and my name were not written in thy book of life before the foundation of the world, I shall not be saved: nor, on this supposition, can I have the least desire of it. But as the glory of God will be promoted in the salvation of sinners, and as I may hope it will in mine, though I do not know it, in regarding thy glory in the highest degree, and in the fulfilment of my personal duty, it is incumbent on me to desire

and strive for salvation, with concern and earnestness, and, without delay, come to Christ for it, and it will be wholly mine own fault, if I neglect this great salvation and perish forever. Of all this, O Lord, thou hast convinced me, so that I am as sure of it, as of mine own existence, or of any truth whatever.

I know, O Lord, that the sentiments and exercises which I have now expressed, and of which I have no doubt, have the appearance of friendship to thee, so that it may be inferred from them, I do come to thee according to thine invitation, and am interested in thy promises. This is, at times, a strong ground of hope, that I am a Christian, and, in some seasons, my exercises of this kind are so strong and sensible, and my mind is so illuminated, that all doubt subsides, and I have a degree of assurance, that I am a Christian; but my mind is great part of my time so dark, and my exercises of the right kind, if I have *any*, are so low and languid, and I see so much of the contrary in my life and practice, and I have such a conviction of the deceitfulness of my heart, that I often have no confidence that I am a Christian and friend to thee, but am diffident and doubtful, suspecting and fearing there is some fatal deception at bottom. And I know, O Lord, that without the powerful operations of thy spirit, exciting strong, lively, and constant exercises of grace, and illuminating my mind in the knowledge of the truth, giving me sensible and clear discoveries of what passes in my heart, so as clearly to distinguish between good and evil, I cannot have and sensibly enjoy the witness of thy spirit, that I am a child of God. Nor do I desire any other evidence and assurance that I am a Christian, and shall be saved, than what may arise from the exercise of true holiness, of which thy holy spirit is the author, and the latter is more the object of my attention and most ardent desires than the former. Lord, *thou* knowest *I* may be deceived. I know, O Lord, thou hast given all the encouragement to call upon thy name I can desire, and I have often said, "I will call on the name of the Lord as long as I live." But I know I am wholly dependent on thee for a heart and skill to do this; for "I know not what to pray for as I ought," unless thy spirit be given me, to help mine infirmities, whom thou hast promised to all who ask for him. But even for a heart to ask for the spirit, and all those good things which are implied in this gift, I am wholly dependent on thy sovereign will. Of this thou hast convinced me, and I hope thou hast given me a heart to seek thee with some degree of sincerity, and to ask for the Holy Spirit.

And now, O most gracious God, I look and cry to thee for the Holy Spirit, to convince me of sin, and thoroughly reprove me for it, to form my heart to true and clear discerning of spiritual things; as "a spirit of power, love, and a sound mind," to enkindle and keep in lively and strong exercise that holy love by which I shall be drawn to Christ, and he dwell in me, and I in him; by which mine awfully depraved polluted soul shall be purified, and selfishness, pride, worldliness, unbelief, stupidity, and every evil propensity shall be subdued and mortified, and I shall be led to the constant exercise of true holiness in every branch of it, in piety towards God, and good will to men, seeking the glory of God, and the greatest possible good of creation, in the exercise and practice of pure disinterested benevolence towards God and man, always "seeking first the kingdom of God and his righteousness."

And, O mighty God and Saviour! how long shall satan reign and triumph in this world, whose power and kingdom among men Jesus Christ came to destroy? When shall he, who died on the cross, is risen from the dead, and exalted to the throne of the universe, take to himself his great power and reign, cast satan into the bottomless pit, that he may deceive and destroy the nations no longer? and draw all men unto himself, causing all the ends of the earth to look to him and be saved? In the painful view of the sin and misery of mankind, which have prevailed and do now prevail on the earth, to such a dreadful degree, I do rejoice in the assurance that thou dost reign and wilt accomplish all the wise and benevolent purposes of thy heart, and thy revealed designs, in the best time and manner, and by instruments most fit for the purpose: that thou art able, and wilt turn all the evil which has been, now is, and shall exist, to thine own praise and glory, and the greatest good of all thy friends.—In this confidence and assurance I rest and rejoice with joy unspeakable. "Even so come Lord Jesus." "Be thou exalted above the heavens, and thy glory above all the earth." In this beloved Saviour, may I now be accepted. And glory be to the Father, Son, and Holy Ghost, forever.—*AMEN.*

## A PRAYER.

FATHER of light and life, Thou Good Supreme!
O teach me what is Good: teach me thyself!
Save me from folly, vanity, and vice;
From every low pursuit; and feed my soul
With Knowledge, conscious Peace, and Virtue pure,
Sacred, substantial never-fading bliss.

From the Connecticut Evangelical Magazine.

## *An Historical View of the first Planters of New-England.*

### No. II.

(Continued from Page 7.)

THE reign of Queen Elizabeth was an eventful period in the history of the Puritans. The accession of this great princess to the throne of England, diffused the highest joy among all her protestant subjects, and added new vigour to the cause of the Reformers through Christendom. While the plains of Smithfield had scarce ceased to smoke with the fires of martyrdom, a princess, whose former character had inspired the most animating hopes, who was believed to be firmly attached to the protestent religion, appeared at the head of the realm, the lawful possessor of the sceptre. With the exception of a few of the most servile devotees of the papacy, all orders of men rejoiced that the government of the nation was now to be administered by a sovereign, possessing a vigour of mind, a firmness of character, and an unalterable attachment to the true interests of her own country. And whatever might have been their hopes, in no prince, were such anticipations more fully realized. But while the reign of Queen Elizabeth was distinguished with as able an administration, with as wise counsels, as ever managed the government of England, by an unaccountable error in her policy, the Puritans, than whom no class of her subjects were more deserving of royal favor, were oppressed and abused during the whole period of her government. During a reign of forty-five years, which was equally steady in its errors and its wisdom, the Puritans were incessantly harrassed with oppressive laws, with the tyranny of the prelates, with the resentment of the court, and, so far as it could be excited, with the odium of the populace. These measures compelled the Puritans, after a long endurance of oppression, with great reluctance, to separate from that Church, in whose bosom they had been born and spent their lives, in whose communion they hoped to die, and to commit their cause to the holy protection of God their Saviour.

After an unfortunate reign of five years, Queen Mary died in the year 1558, and was succeeded in the government of the kingdom by her half sister, Elizabeth. On the news of the peaceable succession of Elizabeth, the English Exiles on the continent, who had fled from the persecutions of her bigotted predecessor, generally, determined to return to their native country. The rise of the Puritans at Frankfort and

Geneva, with the dissentions which arose in consequence, were briefly stated in our last number. As they were preparing for their return, letters of condescension and mutual forgiveness passed between the different parties, and there was every appearance of a cordial reconciliation.—They determined to return to their own country, and unite their efforts to banish all the institutions of Popery, and to establish the English Church on the true foundation of the Gospel of Christ. And there is still reason to believe, had the Divines been properly supported by the government, though there might have been some minor differences of sentiment, the English Church would have received the best constitution which the light of that day could have produced, which would have prevented that fatal separation, which finally issued in the overthrow of the monarchy.

The different sentiments which had been imbibed by the Exiles, on the subject of ecclesiastical discipline and divine worship, during their residence among the foreign Reformed churches, they brought with them on their return to England. As the ferment of the public mind, occasioned by the death of the late princess and the accession of the present, began to subside, and the banished sufferers for the cause of truth, were returning to the embraces of their friends, it soon appeared that the sentiments of those who were for disburdening the services of religion from all the impositions of Popery, were generally popular. In some churches the service-book of King Edward was restored, and the popular preachers addressed the people without reserve, before any law had been passed to set aside the old religion, which had been established in the late reign, by which all worship and preaching by Protestants had been prohibited. The forwardness of the Reformers to improve the liberty which they now expected to enjoy, was not pleasing to the government; and a public proclamation was issued, by which, the most of those exercises were prohibited, till the meeting of Parliament. At the first meeting of the Parliament, the laws of the late reign for the establishment of the Catholic religion were repealed. But the nation soon learned that while the government were equally ready with the people to take the supremacy of the church from Rome, the Queen was determined to hold and exercise it herself.

At an early period of the session, the Parliament passed an Act of Supremacy, by which the supreme power of all matters Ecclesiastical and Spiritual was vested in the Crown. By this Act, the Queen became the supreme head and governor of the church, through the realm, as Henry VIII. and Edward VI. had been before her. "By this Act," says Mr.

Hume,* "the Crown might repress all heresies, might establish or repeal all canons, might alter every point of discipline, and might ordain or abolish any religious rite or ceremony——In order to exercise this authority, the Queen, by a clause of the Act, was empowered to name commissioners, either laymen or clergymen, as she should think proper; and on this clause was afterwards founded the court of ecclesiastical commission: which assumed large discretionary, not to say arbitrary powers, totally incompatible with any exact boundaries in the constitution. Their proceedings indeed were only consistent with absolute monarchy; but were entirely suitable to the genius of the Act on which they were established; an Act that at once gave the Crown alone all the power which had formerly been claimed by the Popes." By a clause of this Act, all persons in any public employment, civil or ecclesiastical, were required to take an oath in recognition of the Queen's supremacy as set forth in the statute. By virtue of the power thus conferred, the Queen named her commissioners for the cognizance of all ecclesiastical causes, which constituted the court of High Commission, from which proceeded the greater part of the sufferings of the Puritans in this and the two succeeding reigns.

Another important Act was passed by the first Parliament under Queen Elizabeth, commonly called the Act of Uniformity. The object of this act was to establish an uniformity in religion, in doctrine and ceremonies through the realm. By this statute, the Liturgy of King Edward, with a few alterations, was re-established, and all the respective rites, ceremonies, holidays, forms, and habits of the church were appointed and thus established by law. In the second year of the reign of King Edward, 1543, a Book of common prayer and modes of worship for the church was composed and established by authority. This was allowed, at the time, to be imperfect. In the last year of his reign, this Liturgy was revised, and considerably altered and improved, with an expectation of further improvements, according to the progress of public sentiment in the light of the Reformation. In the preface of one of the service books, it was observed, "that they had gone as far as they could in reforming the church, considering the times they lived in, and hoped they that came after would, as they might, do more." "King Edward in his diary laments, that he could not restore the primitive disci-

* I choose to refer to the authority of Mr. Hume, when it can be done with convenience, in consideration of his high standing as an historian, and as it is well known that he had no partiality for the Puritans.

pline according to his heart's desire."* It appears, on good evidence, that the English reformers of king Edward's time, with the great Cranmer at their head, were not fully satisfied with the Liturgy, and the lengths of Reformation, generally to which they advanced; expecting to make still greater improvements. By the untimely death of that hopeful prince, Divine Providence cut off all their prospects. The primitive church used no Liturgies, nor is there any account of their introduction till late in the fourth century. Nor was there then, or ever after, any general uniformity of the Liturgies in use. It seems, many of the English Reformers contemplated the establishment of their church agreeably to the practices and sentiments of the primitive times. According to which, they supposed there were but two orders of the Clergy, that forms of prayer, though not essentially wrong, were unnecessary, that there should be no prescribed modes of divine service, or appointed habits for public ministrations.

In the revisal of the Liturgy, there were some alterations in the last Liturgy of King Edward, in favor of the one established in the second year of his reign. Some few things which were offensive to papists were expunged, but no alterations in favor of those who wished for further improvements could be obtained. The doctrines of faith, now reduced from forty-two Articles to thirty nine, about which there appears to have been no difference of sentiment, remained unaltered. "And thus the book was presented to the two houses and passed into a law, being hardly equal to that which was set out by King Edward, and confirmed by parliament in the fifth year of his reign. For whereas in that Liturgy all the garments were laid aside except the surplice, the Queen now returned to King Edward's book, wherein caps and other garments were ordered to be used."† In referenee to the Act of Uniformity, Mr. Hume observes, "The protestants ventured on the last and most important step, and brought into parliament a bill for abolishing the mass and re-establishing the Liturgy of King Edward. Penalties were enacted, as well against those who departed from this mode of worship, as against those who absented themselves from the church and the sacraments."‡ A few remarks of another writer, of great authority, may be here introduced. "When it was proposed, under the reign of Edward VI. to give a fixed and stable form to the doctrine and discipline of the church, Geneva was acknowledged as a sister church; and the theological system there established by Calvin, was adopted, and

* Neal's History of the Puritans.

†Neal. ‡History of England, Elizabeth, Chap. I.

rendered the public rule of faith in England. This, however was done without any change of the form of episcopal government, which had already taken place, and was entirely different from that of Geneva; nor was this step attended with any alteration of several religious rites, and ceremonies, which were looked upon as superstitious by the greatest part of the Reformed."* The act of Uniformity, rigorously enforced, was the fatal Rock on which the English church foundered, and was the cause of the lasting dissention between Conformists and Non-conformists.

There were two principal causes which, finally produced the separation of the Puritans from the established church. One was, the Queen being tenacious of the supremacy, was also peculiarly fond of the pomp and splendor of the Popish service. The ceremonies of the Romish worship, their decorations, their vestments, "glaring in gems and gay in woven gold," were not less grateful to her feelings, than many of the civil and religious sentiments of the Catholics were congenial to her own. Thus, notwithstanding the whole body of the papists were her determined enemies during the whole of her reign, she even treated them with uncommon lenity, and inclined to lessen rather than widen the breach between the English and the Catholic churches. The Puritans viewed the Romish church as Antichrist, and felt themselves called in the providence of God, to *come out of her*, entirely, and to *be not partakers of her sins.* "The Queen's commissioners ventured to assert, that the church of Rome was a *true church.* This was a point which the English bishops thought it absolutely necessary to maintain. But the *Puritans* entertained very different notions of this matter; they considered the Romish hierarchy as a system of political and spiritual tyranny, that had justly forfeited the title and privileges of a true church; they looked upon its pontiff as *Antichrist*, and its discipline as vain, superstitious, idolatrous, and diametrically opposite to the injunctions of the gospel."† The other cause of the separation was, the enforcing by the arm of authority such things, consisting principally in modes and forms, as were confessed by one party to be unessential, and by the other believed to be, at least in their effects, unscriptural and wrong.

The first Primate of England, appointed by Queen Elizabeth, was Archbishop Parker. The Archbishop of Canterbury was always at the head of the court of High Commission. Archbishop Parker was a man of violent principles, a zealous advocate of prerogative, and a great stickler for uni-

* Mosheim's Ecclesiastical History, Cent. xvi. chap. II. † Mosheim.

formity. Naturally averse to the sentiments and manners of the Puritans, he was a proper instrument for the execution of the laws and the royal mandates that were made against them. The difference of sentiments, already noticed between the Queen and the Puritans, must necessarily produce a degree of dissatisfaction towards them in the mind of their sovereign.—Under these circumstances, it is easy to perceive that the court of High-Commission, under the presidency of Archbishop Parker would be sufficiently ready to execute the laws against Non-conformists, and would experience no want of countenance from the Crown. It was soon found that many of the stricter characters in the church, who now began to be denominated *Puritans*, neglected a compliance with the act of Uniformity, in several particulars. Several were summoned before the High-Commission, and there questioned, reproved, threatened, and commanded to comply with the ceremonies appointed by law. The Puritans uniformly pleaded a conscientious refusal, they declared their sincerest belief that a compliance would be a violation of their duty to God, and begged to be left unmolested, while they did not disturb the public peace. The ecclesiastical court would make no concession, nor give any allowance to Non-conformists. Accordingly a large number of ministers, many of whom were among the most learned, pious, and popular preachers in the nation, were suspended from their ministerial functions, and subjected to such penalties as the court thought fit to impose. Informers were encouraged to make presentments, and very few that were presented escaped punishment. The severities of the High-Commission, abetted by the Crown, constantly increased. And though there was a very great want of preachers, in most parts of the country, and many of those who were admitted to orders were in all respects unqualified for the sacred office, many pious and laborious ministers were suspended and deprived, every year, for not conforming to the prescribed ceremonies. Many were subjected to fines and costs which reduced them to poverty. Many were separated from their families and endured long confinements in the common prisons. Many others were compelled to fly to Scotland, and to foreign countries, where they might enjoy the privilege of preaching the gospel of Christ, and by that means, obtain their bread. Many of the deprived ministers, being excluded from the churches, preached in their own houses, or in any convenient place that might be found, where they might assemble unmolested, with those who hungered for the bread of life. The venerable Coverdale, one of the worthiest divines in the nation, who with the

celebrated martyr, John Rogers, and William Tyndal, made the first translation of the whole bible into English, had been indulged a place in a small parish in London, though he did not use the habits which were prescribed for ministers. Being removed from this place for non-conformity, the people "were obliged to send to his house on Saturdays, to know where they might hear him the next day. The government took umbrage at this, insomuch that the good old man was obliged to tell his friends, that he durst not inform them any more of his preaching for fear of offending his superiors."* A little after this, at the age of eighty-one, he was removed from his afflictions, and rested with the people of God. John Fox, the well known historian of the English martyrdoms, as he scrupled to comply with the clerical habits, could obtain no preferment in the church, though, on account of his eminent services, no divine in England was in higher esteem, but was obliged to subsist on a small living at Sarum; and even this, he held not without considerable molestation.—That he might make thorough work with the non-conforming clergy, Archbishop Parker called in all licences within his Archiepiscopal district, and directed all preachers to take out new licences, which, of course, were given to none who neglected to comply with the prescribed ceremonies.

[*To be continued.*]

* Neal.

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## SOME REFLECTIONS ON THE MORAL CAUSES OF NATIONAL JUDGMENTS.

(Concluded from page 57.)

THERE is another sin of general imputation, which the writer feels himself under imperious obligations to notice.—It is a national neglect to acknowledge the true God.

Wicked families and nations must expect to be punished, although every individual in them is not personally guilty of the sins by which God is provoked. This is eminently the case in national wars, which have been the principal scourge of mankind from the beginning. As nations can exist in that capacity, only in this world, for the glory of his holiness, and to show that he is Lord of the whole earth, God punishes them here. When nations are punished by the Lord it is for one of two reasons; either the abounding of such vices as public authority ought to suppress: or for neglecting a national acknowledgment that he is God, and there is none beside him. To place this subject in its true importance be-

fore the reader, his serious consideration of the following particulars is requested.

1. God requires men, in their national character to acknowledge him, and reverence his providence, word and worship. When he took the Jews to be his peculiar people, a nation set apart to keep his oracles, lest a knowledge of him should be lost in the earth; he also declared himself to be the moral governor of all nations. Not a few passages, not some solitary texts; but the whole volume of inspiration asserts his claim, and describes the destructions he hath successively brought on wicked nations for their impieties.—These threatenings were not confined to the Jews, his peculiar people. They were denounced and executed on many other nations of which we have historical accounts in the scriptures. The nations of Canaan were cast out before the Israelites, not from an undue partiality to the latter; but to punish the sins of the original inhabitants. Egypt was punished for the same reason. For the same reason, when Israel fell into great sins, and either denied or neglected to acknowledge him as the true and only God, the surrounding people were always armed against them. The Babylonians, although they did not themselves confess him as the only true God, were claimed by him to be the avengers of his wrath on many countries for their impieties. After they had done the work for which they were appointed, God destroyed them, because they had acted from wicked motives, in inflicting his judgments. Promises are made to all communities of men, which obediently confess him and his providence, and these are united with denunciations against those who do it not.—Nations are uniformly represented to be raised up, preserved or destroyed to answer some great purposes in his moral government. There is a promise that righteousness shall exalt them. Laws are given for their conduct and policy, The character of good rulers is described, and bad rulers are condemned. Government is declared to be an institution of God, although the particular form it may assume is left to men's own determination, for the convenience of different conditions that are found in the earth. If government be a divine institution, it ought certainly to acknowledge a supreme God, his providence, his word, his worship, and a general law of moral obligation. I have not here recited particular texts of proof, as these would be weak, compared with that mass of evidence, which is contained in the general topics I have mentioned. All these prove that God requires men in their national character to acknowledge him, reverence his providence, respect his word, fear his

power, and if they openly neglect him, teaches them to expect his judgments.

Let common sense and reason determine, whether it is not absurd to suppose, that every man in his personal, individual character is under obligation to confess God and his word; and still, as a member of a family, or of a neighborhood, or of a civil state, is not obliged to do the same. It is not conceived that such a distinction can be made.

2. The writer does not know, that the nation to which we belong, doth, by any public act acknowledge the supreme God, his providence, his word and his worship. Whatever some particular States have done on this subject, this cannot be considered as a national act.

If God requires all nations to acknowledge him, the neglect must be displeasing, and lay us open to his judgments. While a conscientious regard to duty, leads me to the subject, I am sensible that it is one which requires candor in judging, prudence in expression, and some maturity of thought for a wise determination. The observations I shall make are not designed for any political party existing in our country; for I do not know that they will apply exclusively to one more than to another. Neither are they designed as an insinuation against any particular persons, who may have filled important offices in the nation; for I think there hath already been more of this insinuation than is consistent with prudence or decency, and it is highly probable with truth.—That neglect which I represent as a probable cause of divine displeasure is equally chargable on us all, who have a knowledge of public duty and do not express it. I am sensible, passion and prejudice may carry men great lengths in their bigotry, and in oppressing the consciences of others, against which there cannot be too strong a guard; still it does not need a very discriminating mind to see, that there are certain truths of natural and revealed religion, which ought to be nationally acknowledged wherever Christianity is the popular religion. To deny the being of a God, his providence, the truth of his word, or his right to be worshipped, must certainly disqualify any person whatever for exercising authority among a Christian people; for this plain reason, that Christians can place no confidence in such persons. Although it is possible they may do some things well, there is not that evidence of it that Christians ought to require. The few plain truths I mentioned, lie at the bottom of moral obligation; annul these, and moral obligation ceases, with which the very idea of moral duty ceases also:—but the practice of moral duties constitutes both the safety

and happiness of society. A Christian people are under the highest possible obligation to bear their testimony for the being, providence, word and worship of God. To say there are any situations in which they may neglect this, or any conditions of acting in which it is not fit to do it, is to deny his universal providence, and the essential honor which he claims to himself. If there be some who doubt these truths, they cannot be qualified to judge among a Christian people. While they ought not to be oppressed for their sinful singularities of opinion, so long as they do not disturb society by their vices; they have no right to expect the favor of public confidence. There are many cases in which it is not fit to punish men for sentiments against nature and reason; still this exemption doth not give them a right to distinctive honors.

A national regard to the first principles of natural and revealed religion doth not expose any man's conscience to oppression, or his practical rights of worship to be disturbed. Every man may think for himself; but there is nothing in nature more certain than that an Infidel cannot think for a Christian, nor a Pagan or Mahometan legislate for him, nor a man given up to destructive vices support that righteousness by which nations are exalted. If there be any points explicitly determined and urged in the word of God, this is one of them, "He that ruleth over men must be just, ruling in the fear of the Lord;" and certainly there cannot be a fear of the Lord, in those who, having the Christian evidence of truth, do not credit his word and providence.—This is a Christian people, divided into several Christian denominations who differ in matters of minor importance, yet these denominations agree in a belief of God's being, word and providence; and in many other doctrines and duties of Christianity. Ought they to be so jealous of each other as to leave the door open, that a professed Infidel or a Pagan, may be constitutionally qualified to discharge every public trust? To do this is departing from those principles of self preservation, which they have a right to exercise over their own lives and consciences. There is a great distinction to be made between leaving men in possession of their private rights, and clothing them with public rights; between persecuting and honoring. Let this distinction always be made. Let no man be persecuted; neither let a man be honored who is not willing to honor God. When God hath in his word been so particular as we find, in declaring his superintendence and government of nations, their duty to acknowledge him as God, the blessings he will bestow on their obe-

dience, and the judgments he will inflict on their impiety; there ought not to be a nation on earth, who have the means of information, backward to acknowledge him, and in their national capacity do him honor. Wherever such an omission is found, it is preferring a nominal liberality to the love and glory of God; and extending it beyond the limits of charity, which delights in the happiness of men, into the confines of scepticism and death. It is difficult to find a name for such a state of things. To call it heathenism, would be a false representation of the private sentiments of the people, in every Christian denomination; if we call it Christianity, it would be difficult, by any vouchers of public authority, to prove a right to this title. Such a condition of things, among any people, must leave them in an uncovenanted state, and exposed to perish from the way when the wrath of the Son is kindled but a little. May we not apply to such a condition, what was written by the prophet Zechariah, expressed in language familiar to the Jewish church, but manifestly designed for the day in which we live: "And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem, to worship the king, the Lord of Hosts; even upon them shall be no rain. And if the family of Egypt go not up, and shall not come, who have no rain, there shall be the plague, wherewith God shall smite the heathen."

3. A national neglect to acknowledge God, his providence, word and worship, hath a demoralizing influence on all our public institutions, and on the opinions and manners of the people.

The native sinfulness of men strongly inclines them to forget God, and neglect the duties of religion. A great part of the moral order among mankind is impelled by the apprehensions of conscience, and by that sense of decency of which public opinion forms a standard. Although a hypocritical heart will not be accepted by God; yet it is certainly better for society to have sinful dispositions and practices restrained by a deference to public sentiment, than by an open indulgence of them to corrupt thousands who are comparatively correct. The power of example, on the opinions and manners of men is so great, that the destruction an irreligious man brings on his own soul, is not the greatest evil incurred. He may be the instrument of destroying a thousand others; which shews us the high importance that faith and virtue be encouraged by public marks of respect. The state or the church where these cease to be given, is hastening to its ruin by internal causes, more to be dreaded than any foreign enemy.

The great body of every people form their faith and manners from a few persons of influence, who have better advantages than themselves for knowing; or who, from some circumstances, obtain an ascendancy over their opinions. A principal one among these circumstances, is being connected with the government of the state or the church. In these cases, that dignity which really belongs to the community, in the popular eye, is transferred to the individuals who are its organs of acting. It is therefore of infinite importance, that these individuals be virtuous persons, who fear God and love his commandments; who treat all moral and religious institutions with respect, and bear their testimony for the being, providence, word and worship of God. The civil state is the fountain of power, controls wealth and imparts honor; objects that have a commanding influence over the mind. Human nature is such that public institutions will sway the opinions of the people. What the public respects, they will respect; what it strenuously advises, they will think to be in some way necessary for their own good; what it neglects, they will esteem to be useless. As nations and states possess the highest earthly authority, all their institutions should lead men to reverence and worship Him, by whom they are made and unmade, according to his pleasure. A neglect of religion in the highest public institutions will gradually have a corrupting influence on all that are subordinate to them.—When those who are appointed to watch over the morals of the people, and preserve order in the smaller districts, see the higher departments of the state left, without any constitutional guard on the subjects of religion and virtue, it will certainly lead to a neglect of their own duty. The people will imbibe the same idea; and either become refractory against those who endeavor to execute good laws, or appoint persons to the service who will wholly neglect their duty.—When it once becomes a general idea, that religion is not necessary for the safety of the civil state, there will soon be an end to order and justice. Even parents will be encouraged by the public neglect, to admit disorder and impiety into their houses. A corrupt state will corrupt the church of God. If Moses, by any means whatever, be diverted from giving a constant protection to religion, the sons of Aaron will soon make a molten calf, and say unto the people, these be thy gods, O Israel. The experience of all nations and all ages evinces the truth of these observations. The heathen knew the need of a popular religion for the preservation of society. Being destitute of revelation, their opinion of the Gods was formed by weak reason, under the influence

of a corrupt mind; so that their gods might fitly be called, vanity and a lie; yet they found a belief of such gods as these with an appropriate worship of them, absolutely necessary for the support of government. They were taught by experience, and every nation which makes the experiment will learn the same. I do not know that it is either irreverent or false, to suppose that the true God is more propitious to the heathen, who believe in false gods, and their control of men's affairs; than he is to such as reject the notion of Deity, and of a universal providence. We have an instructive instance on this point, in the rise, maturity and decay of the Roman empire. That people, from very small beginnings, became the greatest power that ever existed in the world. Their government filled the earth. They were heathen who worshipped many gods, believed in their providence, propitiated them by a multitude of religious services, and implored from them success in all their great undertakings. Although a Christian is shocked by the folly, and in many instances by the cruelties of their idolatry; they still believed in Deity and a providence. So long as these were believed, the moral virtues, according to their conceptions, were practised.—Justice was administered, civil liberty was preserved, and the state rose to its summit of power. But as soon as the Epicurean Infidelity was disseminated, which denied the being and providence of the gods, and the fitness of worshipping them; the empire shook on its base. Every horrible crime became common, both in private and public life; justice was no longer known; liberty fled; and even the introduction of despotism was a blessing, compared with the uncontroled reign of vice, by which it was preceded.—No nation can be long safe without believing in a God, and rendering him suitable worship.

4. It may be asked, why is this subject introduced, when, if the evil mentioned does actually exist, it is not in the power of those who read to apply the remedy? I answer, there are reasons enough to justify the introduction of the subject, although a remedy may be impossible to us. It is a testimony due to truth. It is a confession and a testimony due to the glory of God, who reigneth in the midst of the nations. It is one step towards vindicating that awful justice of his providence which hath now involved us in judgments, more threatening to our existence than many conceive. It shews there is reason for us to expect a portion in those plagues by which the nations are tormented.

There are some benefits to be expected from attending to this subject. Although individual influence is small, it is

something, and we are all taught the duty of using it in our several places, to impress a reverent belief that the Lord is God of the nations; and that those who neglect to confess him, after they have evidence of the truth, have no right to expect any great interposition in their favor. To determine how long our calamities will probably endure, we must first know how long the causes will remain, which they were designed to chastise.

This subject, also, warns us carefully to maintain the institutions of religion, within our own local jurisdiction.—Here we have an influence that will be felt, if exerted with prudence and firmness. There is no such difference of religious sentiment or practice between the several Christian denominations in this State, as ought to excite the least distrust of each other, on the subject we have considered. They all believe in the word, providence and worship of God; and it is only against disbelievers of the most sacred and eternal truths we are called to unite. VERITAS.

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From the Massachusetts Missionary Magazine.

*The Religious Conference of* CLERUS *and his Young Friends.*

*Clerus.* LET us now attend to the nature of Providence.

*Theophilus.* We hope, Sir, you will define Providence; for the acceptations of the word are so various, that we shall grope in the dark, without a seasonable explanation.

*Clerus.* I am sensible the word Providence is capable of various acceptations. Authors and teachers have made it correspond with their peculiar theories of sentiment. In one author it imports the divine agency, in another the blind influence of fate, and in a third nothing but sound to complete a period.

*Theophilus.* Pray, then, give us the proper theological definition.

*Clerus.* Providence, I apprehend, according to the religious import of the word, is the universal ageney of God, which constantly causes the existence of all creatures and objects both in the natural and moral worlds.

*Theodore.* Though I am not authorised to discard the definition, yet at first glance it appears to confound creation and conservation. Is there no difference between the creation of the universe and its preservation?

*Clerus.* Yes, my young friends, there is a difference between the creative and supporting agency of God, for the

scripture says, "Thou Lord hast made the heavens, the earth and seas: and thou preservest them all." But the difference, on examination, is merely specific and circumstantial: for the constancy of God's preserving agency is the only criterion which discriminates it from his creative agency. Preservation is but the continuance of creation; for no man independently of the constant agency of Deity, has power to protract his existence, move a limb, or originate a thought.

*Theophilus.* Your opinion, Sir, is different from the common one, that men at their creation are invested with self-moving influence, and no more dependent on God than a timepiece is on the author. Some theorists suppose that as a machine will move regularly several days and months successively, without the agency of the author, so men and other agents are the subjects of delegated power to act in general independently of their Maker.

*Clerus.* You have exhibited the vulgar theory, and also the theory of some learned men who warmly advocate the self-motion of the human will; but not the theory of inspiration. Both scripture and sound philosophy inform us, that creatures in every possible stage and attitude of their existence are entirely dependent. Freedom and dependence are compatible, for while all our springs are in God, while in him we live, and move, and have our being, and in all our ways, we are voluntary; choose and refuse without compulsion. There is no interference between human agency and divine.

*Philander.* I am loath to differ from my teacher, but it is hard work to believe that I am absolutely dependent, and yet entirely free or voluntary in all my actions. Is it true that we are as dependent on divine agency for our voluntary exertions as for our existence? Will not the doctrine of providence afford some relief?

*Theophilus.* Are you not a creature?

*Philander.* Yes, and choose to remain one.

*Theophilus.* Then you are willing to be entirely dependent on your Creator.

*Philander.* I am: but while this doctrine brings God so near, by considering me as dependent on his agency for what I *now am*, as for my *first existence*, it makes me tremble. I am afraid to live: for agreeably to this theory I live in God, and am nothing at any moment without his direct efficiency.

*Clerus.* You ought to say, Philander, that according to scripture your present existence is the effect of God's present

agency: for what philosophers style the law of nature or the law of preservation, is but the unremitting agency of God. Between our agency and God's agency there is no intervening medium or influence. The will of God makes the universe what it is at every successive moment of its existene. Providence now effects what now exists: and if God were to withdraw his present agency the whole creation would vanish. On God's will the universe now depends.

*Philander.* According to your theory the universe, which comprises the natural and moral worlds, is but the unremitting effect of God's constant agency.

*Clerus.* Nothing else, Philander; hence we say, that preservation is but creation protracted or continued. God impresses us with these surrounding objects and we are impresed. The *seal* is his, and the *stamp* is ours. In one word, Providence is a constant cause, and the universe is a constant effect.

*Theophilus.* How great is God! How small are men! Surely "the work of the Lord is honorable and glorious." The works of providence are but the successive works of creation. God is constantly effecting what was effected at the beginning, when he said "Let there be light."

*Philander.* You have my hearty concurrence. Providence is either active or inactive. If inactive, it ensures no end; but if active, it is the unremitting repetition of creation: for creation aside from divine agency is not only destitute of any preserving influence or principle, but is a mere nullity.

*Theophilus.* We have perhaps ascertained the general nature of Providence: and I now wish to attend to the particular acceptations of the word.

*Clerus.* I will attempt to enumerate the different senses of the word Providence.

I. There are common providences, such as the alternate course of day and night and the regular succession of the seasons.

II. There are remarkable providences; such as the salvation of a child ten days by a single plank upon the open sea; the sinking of mountains and cities by an earthquake, and other occurrences of similar description.

III. There are also miraculous providences, recorded by inspiration; such as the division of the sea, the pause of the sun, and the resurrection of the dead.

IV. We have also liberty to add the gracious providences, or operations of the Spirit which change and sanctify the hearts of men and qualify them for heaven.

To subjoin distinctly the redeeming providences of God is needless. They are comprised in the preceding articles. In the work of redemption, common, remarkable, miraculous and gracious providences are all concerned.

*Theophilus.* We thank you, Sir, for these discriminations: for the various acceptations of the word have frequently been confounded. But please to mark the difference between common providences and remarkable providences.

*Clerus.* The difference is this, common providences are frequent and constant; but remarkable providences, or what some theorists improperly style special, are seldom. It is common for a woman to bear one child at a birth; it is less common to bear two; it is less common still to bear three; when, therefore, a woman exceeds and bears five or seven it is really remarkable; for such instances are seldom. No other discrimination between common and remarkable providences is necessary: for they are of the same nature. There is no difference but what is circumstantial. There are many common providences and but few remarkable ones.

*Theodore.* We understand the distinction. Please now to point out the difference between miraculous and gracious providences.

*Clerus.* Both differ from common and remarkable providences; for neither miracles nor new hearts are effected by the common operations of providence.

*Theodore.* We comprehend you, Sir, but please to inform us in what respects miraculous and gracious influences agree and differ between themselves.

*Clerus.* The miraculous agency of God is displayed on matter and mind; but his gracious agency, only in the hearts of men. It is God's miraculous influence which stops the sun, and instantly restores reason to the subject of distraction, and effects other events of this description; but his miraculous influence never produces new hearts; visibility is attached to miracles for the important purpose of instantaneously impressing and convincing the minds of spectators.—Miracles are for a sign not to believers but to unbelievers; and are therefore visible; but regeneration, which is effected by the gracious agency of the Spirit, is in its nature invisible, and manifested by subsequent fruits.

*Theodore.* But is not renovation a miracle of grace? and is not the duration of the church styled by some learned authors a standing, permanent miracle?

*Clerus.* If a pupil were to make no difference between 4 and 6 in casting figures, he would stand corrected by the common rules of arithmetic: and does not the author who con-

founds miraculous influences with gracious influences stand corrected by the bible? For though the bible illustrates the mighty power of God in regeneration by his mighty power in raising the dead to life, yet the scripture does not style regeneration nor sanctification a miracle. Regeneration we grant is as great a display of divine power as resurrection to life; but this does not authorise us to denominate gracious influence a miracle. Miracles and graces are different effects of the divine agency, and must not by a heedless use of words be confounded. As figures stand for pecuniary sums; so words stand for religious sentiments; and both must be used according to their real, proper acceptations. The obligations we are under, never to use the name of God in a careless manner, teach us to use the word Providence and other names and titles of Deity with judgment and veneration.

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TO THE EDITOR OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Should the following paper, in your opinion, be calculnted to promote that laudable zeal, for a reformation in morals, which has of late made its appearance in different parts of our country, you are at liberty to make it public.

GOOD morals are so inseparably connected with the Christian religion, that no person who is a friend to the latter, can be an enemy to the former. Nor, if we consider that vice is the parent of misery, and that "*the wages of sin is death*," can we look with indifference upon the benevolent efforts, which some of the most respectable men in this and several other States in the Union, are now making to suppress vice. Have not the friends of order too long remained inactive? "*The floods of ungodly men*," it is true, "*have made them afraid.*" And they have long been lamenting the degeneracy of the times, and wishing most sincerely for a reformation; but it seems never to have occurred to them, that they must *wrestle for the blessing*. In the mean time, iniquity has been uniformly pursuing its purposes and gaining ground. "*When men slept the enemy came and sowed tares.*"

By those open acts of wickedness which are daily perpetrated among us with impunity, *the Holy One of Israel is provoked;* and our distressed country is now experiencing the effects of his righteous displeasure. Come then, men and brethren of all denominations, let us combine together, let us act in concert, let us make a united effort. "Vice is a cowardly thing, it will soon shrink before those who boldly

oppose it." Let us make a bold attack upon a monster that is preying upon the vitals of society; a monster that has robbed many a man, who once had fair prospects of health, property, respectability and usefulness; a monster that is doing more mischief in this country than the pestilence and sword both together; a monster that will never discontinue his ravages until the friends of good order come forward with one consent to arrest his progress. Shall we then remain at ease? Shall we say with the sluggard, *Yet a little sleep, a little slumber, a little folding the hands to sleep?* How many unhappy sufferers are calling for such relief as we have it in our power to afford! And shall we be unconcerned spectators of their distresses? Behold in yonder cottage an unfortunate mother; though bred in ease and prosperity, she is now destitute of almost every earthly comfort. Her eyes, that once sparkled with beauty, have lost their brightness; her countenance, that once was fair as the moon, is now dejected and forlorn. A victim of accumulated sorrow, she sits with her children around her, shivering with the cold. A few sticks, which they gathered in their arms while the storm was approaching, is all the fuel they have provided. If any of them are indisposed, they have not the means of procuring those cordials which people in better circumstances are in the habit of using to alleviate their pains and recover their strength. Nor is the unhappy mother always able to supply her children's wants when they cry for bread. But this is not all. Yonder comes the father, whom Providence has placed as a guardian over this suffering family. But in vain do they look to him for supplies. Empty-handed he returns to his half-starved children. With a countenance like that of a demon of darkness, he alarms their fears, and aggravates their woes, by a torrent of profane and abusive language. Let none pronounce this mere painting, nor idle preaching. The truth is, there are many wretched mothers, who, with their offspring, know by sad experience, that such scenes, as have here been described, are *realities*.

Let men of reflection and sobriety, then, ask themselves, if there is not something which they can do to alleviate the distresses of such unhappy sufferers. Is there no way to reclaim the authors of this mischief? Can they not be prevailed on to abandon those habits of intemperance and idleness from which it originates? If not, let us turn our attention to the rising generation. For them it is presumed something may be done. There is every reason to believe that our earnest solicitations and friendly remonstrances will save some at least from falling victims to those destructive vices, which have already re-

duced thousand to poverty, infamy and wretchedness. That the torrent of immorality, which threatens to deluge our country, may, by well-conducted and benevolent efforts, be checked, no one, it is presumed, will deny. That the evils which have come upon us are so inveterate as to exclude all hope of reformation, cannot yet be admitted. It will be soon enough to admit that mortifying conclusion, when every remedy, which human wisdom can devise, has been tried, and found ineffectual.

To bear a descided testimony against the moral evils that are prevalent among us at the present day, it is proposed that all honest, sober men associate together, as they may thus accomplish incomparibly more than they can in their individual capacity.

Should any objection be started against the above proposal, my only reply is,

Si quid novisti rectius istis
Candidus imperti; si non, his utere mecum.

"If you know of any better plan, be candid enough to mention it: if not, join me in this." MELANCTHON.

## EVIDENCE OF THE DIVINE EXISTENCE.

"How abundant is the evidence of the divine existence. Every object which we see on the earth; each of those shining wonders, which the night reveals to our eyes, is a witness for God. Though silent, yet they are eloquent preachers, whose instructions extend to every nation, tribe, family, and individual on the earth. The formation of the human body —the construction and location of the several parts, are sufficient to convince every mind, which ever inhabited such a curiously organized body, that it is a piece of divine workmanship. Many anatomists have held, that an examination of the eye was a complete cure for atheism. The inspired author of the 94th Psalm, addresses this argument to infidels in his day, who said, "*The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people, and ye fools, when will ye be wise? He who planted the ear, shall he not hear? He that formed the eye, shall he not see?*"— Every sense you possess—every nerve, and fibre which gives motion and sensibility to your frame—every pulsation of your heart, by which the crimson current is circulated through your veins, is an evidence of the Divine existence; and not only so, but of his presence and agency with you.—On what part

—on what object in creation, can you cast your eyes, where the name of God is not written? And written so legibly, and in such capitals, that you can read it in the distant star, as well as on your own frame.

"This subject gives us a general view of the blindness and wickedness of the human heart. Amidst all this light—under these heavens which declare the glory of God, there are some of the human race—some, not in the deserts of Africa—not in the trackless forests of America, but in the civilized, highly cultivated, and even Christian portions of the earth, who deny the being of God! Could you suppose this possible, when the sun shines, and the heavens move round? Yes, they tell us, they see no evidence of a God. And what is still more wonderful, some have told us this, while they were measuring the heavens, or calculating an eclipse. Think not this impossible, nor let it confound you. Do you not know, that a wicked, proud heart can shut the moral eye on all this light?—Do you not know, that it is a very undesirable thing to a wicked heart, that there should be a holy sovereign God on the throne of the universe? When such a character is denied, and in the sinner's mind displaced, will he not feel more at ease in sin? Do you not know, that men readily believe what they wish to be true?—Indeed when the fool—the wicked man, once begins fondly to whisper in his heart "*There is no God,*" that wish will soon grow into a persuasion, and this persuasion into evidence, and then his lips will publish, as a truth, the lie of his heart.—Do you not know that the man "*who loves darkness rather than light*" is the blindest of all creatures? Suppose both the eyes of a man to be extinguished, yet with an humble, pious mind, he would find in his own sensations, more evidence of a God, than the proud philosopher would find, looking with both his eyes, and all his glasses, into the remote regions of the universe, and bringing home intelligence from the most distant star. Of so much importance is a teachable, humble heart."

## CHRISTIANITY AMIABLE.

"WHAT is it that Christianity enjoins us? To contemplate that which is most perfect; to admire that which is most lovely; to imitate that which is most excellent; to cultivate feelings and affections which are essentially amiable, suited to our nature, and the sources, even in this world, of almost all the happiness we can enjoy or bestow; to be matured for everlasting bliss; and, by the perfect sanctification of our souls, become meet for that kingdom, where faith shall be lost in knowledge, and hope in possession; but where charity, unextinguished and unextinguishable, shall reign and triumph forever."

From the Connecticut Evangelical Magazine.

## SOCIETY FOR THE PROMOTION OF GOOD MORALS.

[On the 19th of May 1813, in pursuance of previous public notice, a number of respectable gentlemen from various parts of the State, met at the Court-room, in Hartford. Considering the alarming increase of sundry immoralities which threaten the public happiness, they associated, as will be seen in the following Constitution.—We ardently wish success to the design; believing that no man, who is governed by the principles of patriotism or virtue, will deny his influence to suppress vices that are forbidden by the law of God, impair the civil state, destroy the souls of men, and reduce a multitude of families to abject wretchedness. Orthodox faith and good morals, are equally necessary for the supreme happiness of mankind.—We are happy in offering this Magazine as the vehicle of communication on so interesting a subject.]

### *Constitution of the Connecticut Society for the Promotion of Good Morals.*

**THE preservation and improvement of morals, in a community, have ever formed an object of high moment in the estimation of wise and good men. For the accomplishment of this object, the subscribers have agreed to unite in an association, and to regulate their endeavors to attain it according to the following Constitution:**

**ARTICLE I. This association shall be called and known by the name of the *Connecticut Society for the Promotion of Good Morals.***

**Art. II. The object of the association shall be to promote good morals, and to discountenance vice universally; particularly, to discourage profaneness, gross breaches of the Sabbath, idleness, and intemperance; and especially to discourage intemperance.**

**Art. III. Any person, sustaining a fair moral character, shall, on subscribing this Constitution become a member.**

**Art. IV. Fifteen members, present in any meeting regularly assembled, shall constitute a quorum to do business.**

**Art. V. The stated meetings of the Society shall be semi-annual, on the Wednesday next following the meeting of the General Assembly; and at the city or place where said Assembly is holden, and in the court room, with the power of adjournment.**

**Art. VI. At the annual meeting of the Society in May, shall be selected a president, three vice-presidents, a Corresponding Secretary, and a Recording Secretary; and also, a committee consisting of seven persons to receive and communicate information, to arrange business for the consideration of the**

Society at their several meetings, and to report, from time to time, the result of such measures as shall have been adopted.

Art. VII. It shall be the duty of the committee to meet semi-annually, at the court rooms in Hartford and New-Haven, at two o'clock P. M. on the day preceding each stated meeting of the society, and at such other times as shall be notified by the Chairman of the committee with the advice of any two members of the committee.

Art. VIII. The members of this society, residing within the limits of each ecclesiastical society in this state, shall meet on the first Monday in July next, and afterwards on the first Wednesday in April annually, and by abjournment from time to time, as they may think proper, and appoint a chairman and clerk; and it shall be their duty to devise and adopt such measures as they may judge most effectual for accomplishing the object of this association; to carry into effect such regulations as may be recommended by this association; and annually to report their preceedings to the society's committee.

Art. IX. At each semi-annual meeting an address or sermon shall be delivered before the society by some person previously appointed for that purpose.

☞ The Rev. Mr. BEECHER is appointed to deliver a serman at the next semi-annual meeting.

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## REVIEW OF DR. DWIGHT'S SERMONS.

[Concluded from page 75.]

The second part of this discourse opens with a summary view of the miseries, which Infidelity has brought upon those European nations where the Roman Church had established and preserved her dominion. The preacher then illustrates the connexion of these remarkable events with the prophecies of the sixth and seventh vials, under the following divisions.

'1. The infidels in question sprang up in every place pointed out by the prophecy.

2. They were spirits of demons.

3. They have wrought miracles, i. e. have done things of a marvellous nature.

4. They have gone forth to the kings of the earth, to gather them to the battle of that great day of God Almighty.

5. During this period all the sources of the wealth, strength, and safety of the Romish Church. have been dried up: especially by being diverted into other channels.

6. As this great work is in substance done, the vials, if to be poured out hereafter, will have no object on which to spend their force.' pp. 25—32.

A brief, though comprehensive, sketch is then given of the wonderful and unexampled exertions, which have been made by Christians, during this very period of vengeance, in building up and extending the Church: and of the gracious visitations which the Church has experienced, during the same, period, in the numerous revivals of religion. pp. 32—37. The discourse closes with assigning the reasons *why we should fear*, at this time of the tremendous wrath and indignation of God. Among these reasons we find a melancholy catalogue of national sins. No person, who is extensively acquainted with this country, will, however, see cause to believe the catalogue more melancholy than facts will warrant.

The latter of these discourses was designed to state and explain the reasons *why we should hope*. For this purpose, an examination of the prophecies in the 17th, 18th, and 19th, chapters of the Revelation, is presented to the reader. In these chapters a more particular and detailed account is given of the same Divine judgments, which are more briefly sketched out in the 16th. Of the woman so fully described, in the chapters referred to, the following is a comprehensive view:

"The Woman, here presented to us, is an idolatrous church; distinguished by wealth and splendor; pompous in the ritual of its worship; exercising great cruelty towards the real followers of Christ; having its principal seat in the city Rome; sustained by a persecuting power, which was either the seventh, or eighth, form of Roman government, (according to different modes of construing this subject;) and destroyed immediately before the Millennium." *Ser. Aug. p* 9.

Few, we apprehend, will be disposed to question that the Woman is the Romish Church; but that the Beast is the Romish Hierarchy, as Dr. D. maintains, will not be so readily acceded to. Many persons believe, that this beast is the great infidel confederacy of the last days; others that it is the imperial dynasty of France; others that it is the Romish Church; others that it partakes of the properties of infidelity and popery. Every scheme, which we have seen, is either built too much on assumptions, so far as respects this beast; or, though supported by plausible arguments, is still liable to serious objections. It seems to be admitted on all sides, that the seat of the beast is within the limits of the ancient Roman empire, and also within the limits of countries which have at some time been within the pale of the Romish Church; that the seven vials are poured out upon the nations, which

have been subjected to the papal authority, and have been criminal as partakers of the great apostacy; and that the effusion of the last of these vials will bring to their final ruin the apostate church and all her coadjutors.

After dwelling with some particularity on this part of the Apocalypse, Dr. D. proceeds to discuss the Millennium. In this division of the discourse, every pious reader will find much, if we judge aright, to comfort his heart and cheer him amid the gloomy scenes which at present cloud his view. The observations on this very interesting subject are classed under the following heads:

"1. The Millennium is distinctly, but not extensively predicted, by the prophets of the New Testament; and extensively by the prophets of the Old Testament."

"2. The account given of the Millennium in the Apocalypse, is, like the rest of that book, symbolical."

"3. The Millennium will not make its full appearance at once; but will advance by successive, though rapid steps."

"4. The Millennium will in its nature be a period singularly and universally happy."

"5. The duration of the Millennium, is left uncertain in the Scriptures."

We deem all these positions undoubtedly correct, except the last; and very probably that is correct also; but we think it admits of more question than the others. The reasoning throughout is forcible and deeply impressive. The arguments under the third head, adduced to prove the *gradual* advent of the millennium are peculiarly convincing. Bishop Horsley observes, in a sermon not yet republished in this country "that this is the constant style of prophecy,—that when a long train of distant events are predicted, rising naturally in succession one out of another, and all tending to one great end, the whole time of these events is never set out in parcels, by assigning the distant epoch of each; but the whole is usually described as an instant—as what it is in the sight of God; and the whole train of events is exhibited in one scene, without any marks of succession."

The latter part of this discourse is taken up in answering these two enquiries: "*What is our immediate duty?* And, *What reasons have we to hope that God will regard us with mercy, and smile upon our endeavors?*" This will be to many readers the most interesting part of these sermons. We have not room for an abstract, but cannot deny ourselves the pleasure of quoting the two last paragraphs, which, it will be seen, are on the subject of evangelizing the world:

"This work, my Friends and Brethren, is the greatest, and best, that was ever done. It was the work of the Reformers: it was the work of the Apostles. To accomplish it the Holy Ghost came down from Heaven; and to procure its accomplishment Christ hung upon the cross. It is no other, than to plant trees of righteousness throughout the world: to sow the seed of immortal life over the vast desert of man: and to kindle the flame of piety on the altars of a thousand nations. It is to take by the hand, the miserable votaries of sin and falsehood, the unnumbered heirs of perdition, and lead them into the path, which terminates in endless glory. It is to make *that strait and narrow path* a broad and beaten *highway, in which way faring men, though fools, shall not err.* It is to change the solitary travellers, now and then found in it heretofore, into a crowd, a stream, a vast tide, of pilgrims moving onward to eternal life. It is to fill Heaven with inhabitants; and to multiply *sons, and priests, and Kings, to God our Father, and our Lord Jesus Christ.* It is to plant thrones on the plains of immortality; and seat upon them glorious beings innumerable, who shall *live, and reign, forever and ever.*

"On this work can we doubt whether a blessing will descend? All Heaven will look down upon it with transport. The doors of that happy world will burst open; and its immortal day break through, to illumine the path, to cherish the hearts, and to brighten the hopes, of the happy laborers Angels will pursue their ministry with new vigor, and new joy. The Spirit of truth will every where breathe upon the dry bones the breath of life, and warm the soul with his quickening power. Christ will come down, to behold the fruits of his dying love, and to rejoice in the trophies of the Cross, the gems of his crown of glory, multiplied without number, and without end. The Father of all mercies will smile with infinite complacency upon this best work of his hands, this new and divine creation; and with his own voice will pronounce it *very good.*" p. 48

We conclude by saying, that it would be a powerful mean of exciting zeal in the best of causes, if a cheap copy of these discourses were in the possession of every Christian; and that the events of the last Russian campaign, and the present military preparations of Europe, appear more like the pouring out of the seventh vial, than any thing which the world has yet seen; and thus tend to confirm what the author wrote nearly a year ago.

## CHRISTIANITY IN INDIA.

We insert the following as expressing the views and feelings, so far as we can gather them from English publications, of nearly the whole religious community in England, of all denominations. If the British Parliament should resist the importunity of the great body of pious and conscientious persons, and refuse to throw open India to the Christian exertions of zealous and faithful missionaries, the result would be long and deeply lamented. Ed. Pan.

At a special meeting of the Committee of "The Protestant Society, for the Protection of Religious Liberty," convened at the New London Tavern, to consider the propriety of renewing their exertions to diminish the difficulties which have impeded the Freedom of Christian Missionaries in India, on March 2, 1813.

SAMUEL MILLS, Esq. Chairman.

The Committee having referred to the proceedings adopted by them in March and April, 1812, and to their Correspondence with the late Right Hon. Spencer Perceval upon the same subject:—

Resolved, 1. That this committee, including Members of the National Church, and representing many hundred Congregations of Protestant Dissenters in England and Wales, of all denominations, must primarily exert their vigilance and energy for the protection of Religious Freedom within the United Kingdom—but that principle and sympathy must equally impel them to approve, to desire, and, if possible, to obtain the enjoyment of that liberty in every part of the British Empire, throughout the world.

2. That as Men, as Britons, and as Christians, this Committee continue to regard, with anguish, the moral depression and religious ignorance of very many millions of immortal beings who people the plains of India, subject to British power. That their "hearts are pained" at the fearful penances, licentious rites, female degradation, human sacrifices, and horrible infanticide, which there prevail. And that convinced by history, observation, and experience, that Christianity would afford inestimable benefits, and that their diffusion is practicable, wise, and imperative, they cannot but persevere eminently to desire its speedy and universal promulgation throughout the regions of the East.

3. That motives, urgent and irresistible, must therefore induce this Committee still to deplore, and to condemn every obstacle which has been interposed to prevent the dispersion of gloom, so lasting and so profound, by the irradiating beams of Christian truth.

4. That they esteem the power, possessed and exercised by the East India Company, to prohibit the Christian Missionaries from residing within the vast dominions under their control, as the greatest impediment which has recently existed to the progress of Christianity in India, and as inconsistent with the Religious Freedom, which this Committee must invariably defend.

5. That Although this Committee would deprecate and abhor any intolerant interference, either with Mahomedans or Hindoos, and do not advocate any ecclesiastical establishment, they must continue strenuously to contend, that on the renewal of a Charter to the East India Company, their former powers of exclusion should not be renewed; but that Christians of every sect should be permitted, unlicensed, to explain, and peaceably to promulgate throughout India, the holy Religion which they profess, and should enjoy the equal protection of the State.

6. That, to effectuate a result which they deem interesting and most desirable, this Committee will renew their application to his Majesty's Government, and intreat their interposition and assistance, will, if necessary, express their wishes by Petitions to both Houses of

Parliament—and will, by the public avowal of their sentiments, endeavor to excite the attention of the benevolent and the pious, to an object deserving of their best consideration and ardent support.

7. That this Committee cannot but communicate the pleasure with which they perceive, that, stimulated by their former efforts, various other associations displayed, during the last Session of Parliament, considerable solicitude and zeal for the establishment of these invaluable rights—and cannot but invite their renovated exertions and continued aid.

8. That those Resolutions be transmitted to the President of the Commissioners for the Affairs of India, and to the Chairman of the East India Company, for the information of the Directors; and be advertised, signed by the Secretaries, in the public papers, and in those periodical publications which most extensively circulate.

THOMAS PELLATT, } Secretaries.
JOHN WILKS, }

## ANOTHER MEETING OF THE SAME KIND.

Yesterday, pursuant to notice, a Meeting was held at the City of London Tavern, to consider of a Petition to Parliament for the introduction of a clause into the New Charter of the East India Company, permitting the access of benevolent and well-disposed persons to India, for the purpose of diffusing the benefits of moral and religious civilization. The room was filled with respectable company, though the notice had been very short.

Lord Gambier, after having been unanimously called to the Chair, shortly stated the object of the Meeting.

Mr. William Smith explained, at some length, the dreadful effects of the superstitions of the Hindoos, which inculcate self-immolation, and cruelties of many sorts; which degrade the female sex into the rank of mere animals; and encourage oppression in civil life, as well as profaneness in morals. He fully shewed the error of supposing, that the present religion of the Hindoos renders them mild, sociable, and amiable in civil life. On the contrary, they are cruel in their private relations, and so deficient of fidelity to their own oaths, in Courts of Justice, that our system of jurisprudence fails of the beneficial effects it would otherwise have amongst them. Mr. Smith concluded by moving four resolutions, declaratory of the present state of the Hindoos, as to morals and religion, and of the policy as well as duty of endeavoring to afford them a knowledge of the Gospel of Truth.

Mr. John Thornton seconded the motion, apologizing for his offering himself to the Meeting before others of greater experience and knowledge. The Committee had assigned to him the office of seconding the motion; and duty and conscience had prevented him from shrinking from it.

Mr. Wilberforce stated the favorable disposition which had been shewn by Ministers to the important objects of the Meeting.

Mr. H. Thornton was happy to concur in the same opinion, as to the inclinations of Government.

To a question from a dissenting clergyman, Mr. Wm. Smith declared, that, as a Protestant Dissenter, he was fully satisfied with the spir-

it of toleration and liberality in which the whole of the present proceedings had been conducted. This point was further illustrated by Mr. H. Thornton, Mr. Wilberforce, the Rev. Mr. Cunningham (Rector of Harrow,) and the Rev. Mr. Townshend, who expressed the resolution of the Committee to apply themselves to the mere object of soliciting from Parliament permission for the access of pious Christians to India, without preference for those of any denomination; in short, that peaceable and orderly demeanor, should constitute a claim to protection. The speech of the Rev. Mr. Cunningham was peculiarly eloquent, and had a powerful effect upon the meeting.

The Resolutions were carried unanimously, and the Petition approved. On the motion of Mr. Wilberforce, it will be presented to the House of Lords by Lord Gambier, and to the Commons by Sir T. Baring. The Meeting dissolved, after voting Thanks, with many marks of approbation, to Lord Gambier.

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## MESSRS. SCHERMERHORN AND MILLS' MISSION.

[Extracted from the Connecticut Evangelical Magazine.]

"South of New Connecticut, few Bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place. There are, however, a number of Societies which are wishing to obtain ministers for settlement for a part of the time at least, more commonly for six months in the year. The New Light Societies have been numerous in the western part of Ohio; but are at present fast declining. They had lately, in their connection, seven ordained preachers, and six licentiates. The Baptists are somewhat more numerous in certain parts of the state. But the Methodists, according to their own calculation, are far the most numerous religious denomination, in the state of Ohio, south of New-Connecticut, which is in my opinion, far the most desirable part of the state; certainly as respects the moral and religious habits of the people living there. They are far advanced above any portion of country of equal extent and population, west of the mountains. The Shakers have a village 25 miles in a northern direction from Cincinnati. They reckon their number at about 400. I believe they are not increasing at the present time. There are, in the Indiana territory, according to the last census, 24520 inhabitants; and there is but 1 Presbyterian minister, Mr. Scott, living at Vincennes. The Methodists and Baptists are considerably numerous. In the Illinois territory, containing more than 12000 people, there is no Presbyterian or Congregational minister. There are a number of good people in the territory, who are anxious to have such ministers among them. They likewise wish to be remembered by Bible and Religious Tract Societies.

We found the inhabitants in a very destitute state; very ignorant of the doctrines of the gospel; and in many instances without Bibles, or any other religious books. The Methodist preachers pass through this country, in their circuits occasionally; but do very little, I fear,

towards aiding the people in obtaining a true knowledge of the doctrines of the Bible.

"There are in the state of Kentucky, as nearly as we could ascertain, 33 Presbyterian ministers, 61 churches, and 1200 communicants. There is a Presbytery, called the Cumberland Presbytery, which has detached itself from the Synod of Kentucky. Part of this Presbytery is within the limits of Tennessee. There are belonging to it 11 ministers, and about 1000 communicants. The number of churches we did not learn. The Baptists are very numerous in this state. They have 142 preachers, 263 churches, and 21660 communicants. The denomination called New Lights have 15 ministers, 20 churches, and 1000 communicants. There are also 6 Roman Catholic priests, and 12 places of worship. A Roman Catholic church has lately been built in Lexington. The Methodists are less numerous than the Baptists; but there are considerable numbers of them in different parts of the state.

"In the state of Tennessee, there are 22 Presbyterian ministers, and 45 churches. The Methodists are much more numerous; about 80 ordained preachers, 125 licentiates, 13500 whites in society, and 500 blacks. The Baptists have in this state a number of societies.

"There are at present 4 Presbyterian ministers in the Mississippi territory, and 5 or 6 churches. Whole number of communicants 113. The Baptists have 6 ministers and 5 licentiates, about 15 churches, and 494 communicants. The number of Methodists is about equal to that of the Baptists.

"The greater part of the inhabitants from Natchez to N. Orleans, a distance of 300 miles, are French Catholics, ignorant of almost every thing except what relates to the increase of their property; destitute of schools, Bibles, and religious instruction. In attempting to learn the religious state of these people, we were frequently told, that they had no Bibles, and that the priests did not allow of their distribution among them

"Upon our arrival at New-Orleans, we were soon made acquainted with a few religious people. The number of those posessing this character, in this place, we are constrained to believe is small. We found here a Baptist minister, who has been in the city a few months, but expects to leave the place soon. He is a sensible man, and to appearance a Christian. I doubt not, he has labored faithfully in the service of his master. There is no Protestant church in the city. Attempts have been made to obtain a subscription for building one, but have failed. There is at the present time a Methodist preacher in the place. I believe he expects to leave it soon. The Catholic priests will then be the only professedly religious teachers in the city.

"Soon after our arrival, we introduced the subject of a Bible Society. It directly met the wishes of the religious people with whom we had become acquainted. As we had letters of introduction to Gov. Claiborne, we called upon him in company with a friend. The object of our coming to the place was stated to him, and he approved of it. A proposal for a meeting was readily signed by him, and by 12 of the members of the Legislature who were then in session. About

20 more, principally merchants belonging to the city, added their names to the list. At the time appointed for establishing a Society, the greater part of those who subscribed to the proposal met. Previous to the meeting, a Constitution had been formed; and was presented for their approbation, should it meet the wishes of those present. The Constitution was read and considered, article by article, and adopted. It provided that the number of Managers should not be less than 12, nor more than 24. The Managers were to choose the other officers of the Society. After signing the Constitution, the Managers were chosen, about 20, some residing in the country, but the greater part in the city. The Managers proceeded to the choice of officers. General Benjamin Morgan was chosen President, and Dr. Dow, Vice President. The rate paid by those who become members is fixed at 5 dollars, upon signing the paper, and the yearly tax upon each member is 3 dollars. All present appeared much gratified with the opening prospect.

"We find that, in order to have the Bible circulate freely, especially among the Catholics, the consent of those high in office must be obtained. We were frequently told, that the Catholic priests would by no means favor the object. We were referred to Father Antonio, as he is called, who has greater influence with those of his order than even the Bishop, who has lately arrived from Baltimore. If the consent of the former could be obtained, it was allowed by those with whom we conversed, that much might be done towards distributing the scriptures among the French Catholics. We took a convenient opportunity to call upon the Reverend Father. The subject was mentioned to him. He said he should be pleased to have the Bible circulate among those of his order; and that he would approve of the translation distributed by the British and Foreign Bible Society. In addition to this, he said he would aid in the circulation of the scriptures, should an opportunity present. We enquired of him, whether the priests in the different parishes would likewise favor the good work? At this enquiry he seemed surprised, and answered, "How can you doubt it? It is for their interest to circulate the scriptures." Upon this point, our sentiments were hardly in unison. However we felt no disposition to contradict him. We have since called upon the Bishop. He also gave his consent, and said he would contribute in favor of the infant Institution. This disposition in the Catholic priests to favor the circulation of the scriptures has very much surprised all with whom we have conversed on the subject in the city. The priests acknowledge the nakedness of the land. Father Antonio gave it as his opinion, that we should very rarely find a Bible in any of the French or Spanish Catholic families, in any of the parishes. And the Bishop remarked, that he did not believe there were 10 Bibles in the possession of all the Catholic families in the state; and these families constitute three fourths of the population, people of color excepted, as is believed by men of information. When we came to this place, we found a number of French Bibles and Testaments had been sent here for distribution, gratis; and had been on hand some time. They are now all disposed of, and repeated enquiries are made for those books by the Catholics. I happened in at Mr. Stack-

house's store a short time since. During my stay, which was short, five or six persons came in, enquiring for the Bible in the French language. The present is certainly a new and interesting era in the history of New-Orleans. Mr. Stackhouse told me, that if he had 50 Bibles, he could dispose of them at once to the Catholics.

*Charleston, (S. C.) June 3.*

On Teusday last arrived in this city, from New-Orleans, Mr. Samuel J. Mills, Missionary from New-England.

This gentleman having graduated from the Divinity College in Andover, under the direction and by the appointment of the Missionary Societies of Massachusetts and Connecticut, commenced in July last, a tour through the Western and Southern Sections of the U. States. The particular objects of this undertaking were to obtain correct information of the religious state of the country, and to attempt the establishment of Bible Societies in the several states which were destitute of them.

Accordingly, he proceeded, together with another Clergyman, his Associate, to Marietta, Ohio, where they had the satisfaction to see their endeavors succeed in the formation of a large and very respectable Society, for the distribution of the Bible through that state. Similar institutions were formed through their instrumentality, in Kentucky, Tennessee, and Mississippi Territory. In February they arrived in New-Orleans, where their exertions were signally blessed. An extensive Bible Society was formed, and leave was obtained by Mr. Mills, of the Catholic Bishop, to distribute a French translation of the Bible, through all the parishes under his care. By this permission a door is opened for the distribution of the precious word of God, among twenty thousand Catholics, in whose possession, in the opinion of their Bishop, ten Bibles cannot now be found.

Since leaving New-Orleans, Mr. Mills has suffered much hardship and fatigue. On account of the disturbances near the coast, he was obliged to take a circuit of nearly 300 miles through the wilderness, exposed to numerous dangers and severe privations. He is now on his return to New-England, with much interesting information for the Missionary Societies, and much experience of the Divine goodness.

During this tour Mr. Mills has distributed seven hundred Bibles, among the destitute. All Christians will greatly rejoice at the success which has attended this important and interesting Mission.

By the formation of these Societies in the interior states, and in Louisiana, Bibles may be given to hundreds of thousands, who are now famishing for the word of eternal life.

Extracted from Mr. Mills' letter to his Father, dated Franklin, Tennessee, January 1, 1813.

I now put up with Rev. Mr. Blackburn. He preaches a part of his time at this place, a part at Nashville. He likewise superintends an academy in this town.

In the Indiana Territory I visited a swiss settlement, containing seventy or eighty souls. These people removed to this country in

1801, from near the Geneva lake, Switzerland, and settled in this place two or three years after. They appear to be a very honest and industrious people. They have turned their attention, principally to the cultivation of the vine. The wine they make is not of the best quality. They have now about 18 acres planted with vines. In 1810, they made 2400 gallons, in 1811, 2700. They do not well understand the English language. We are disposed to believe there are some christian people among them.

The Baptists are the most numerous religious denomination in Kentucky. Their preachers generally, are very illiterate. It seems to be the main object, with many of them, to increase their party. Some seem to think every thing is done, when once their converts have been under the water. They pay very little attention to the observance of the Sabbath. Their preachers, I believe, never enjoin it upon their hearers to observe it as holy time. Some who had belonged to the Baptist church, seemed to be much surprised when we objected to their spending the Sabbath in fashionable visiting.

During the revival of religion which took place in this western world, a few years since, it is believed there were many genuine conversions; but by some designing men it was improved to support a party, more than the interest of the Redeemer's kingdom. Religious sectaries have been more numerous since the revival, than before.

I believe the Presbyterian clergy generally, in this state and Kentucky, do not receive more than 100 dollars a year from their people. This scanty salary obliges them to seek some other employment to make out a support for their families. Their people must of course be neglected.

We found in Lexington, Kentucky, and the vicinity, a number of very sensible christians. They mourn over the prevailing corruption of the times, and fear the vengeance of God. They say their children are ruined by Illuminee societies; are growing up Deists, or Atheists. The land of my nativity was always dear to me, but it is daily becoming more so, the greater distance I am removed from the great and precious privileges which it enjoys.

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ORDAINED, at Palmyra, July 8, 1813, the Rev. HIPPOCRATES ROWE, as pastor of the Presbyterian Church in that place. Introductory prayer by Rev. *William Clark*; sermon by Rev. *J. Merrill*, from 2 Tim. 4; consecrating prayer, by Rev. *O. Ayer*; charge by the Rev. *C. Mosher*; address to the people, by Rev. *H. Axtell*; concluding prayer, by Rev. *H. R. Powell.*

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It chills my blood to hear the BLEST SUPREME,
Rudely appealed to, on each trifling theme.
Maintain your rank, vulgarity despise,
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death;
Reflect,—your Maker *now* may stop your breath.

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# CHRISTIAN MAGAZINE.

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## THE NECESSITY OF THE ATONEMENT.

THERE is no subject more interesting to mankind than the foundation upon which they build their hopes of eternal life. This foundation, it is conceded by all, is laid in the atonement of Christ. It is of more importance, therefore, to form just and clear ideas upon this subject than any other.—We need to view it in every light, in which scripture represents it. In writing to the saints at Rome, the apostle, having shown the fallen and perishing state of mankind, brings into view the atonement of Christ as the only ground upon which God freely pardons and saves sinners: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins,—to declare, I say, at this time his righteousness; *that he might be just, and the justifier of him who believeth in Jesus.*" The apostle does here represent the necessity of the atonement as arising from the perfection, or rectitude of the divine character. It was necessary that God might appear consistent in justifying the believing sinner.—Though the perishing state of mankind gave the occasion, yet the rectitude of the divine character made the necessity of the atonement. And though sinners are to receive benefit from the atonement; yet the ultimate design of it is to declare God's righteousness, and set his character in a true and amiable light. *The atonement of Christ was necessary entirely on God's account.* If it was not necessary on the account of sinners, it will naturally follow, that it was necessary on the account of God. But it will easily appear, that the atonement of Christ was not necessary on the account of sinners. When Adam had sinned and involved himself and his posterity in guilt and ruin, God might have destroyed him and them, as he did the fallen angels, according to the rules of strict justice.—This was a mode of divine conduct, which would have reflected glory upon God, in the eyes of his intelligent

creatures, and which would have done no injury to men. As sinners, they deserved eternal destruction. And if distributive justice had its natural course, it must have fixed all the fallen human race in complete and endless destruction. On the other hand, God might have pardoned and saved all the fallen race, without doing them, or any other creatures, any injustice. It certainly cannot be an injury to transgressors to pardon and save them. It is no injury to creatures to treat them *better* than they *deserve*. If God had pardoned mankind without an atonement, he would not have injured them, nor any other of his creatures. What injury could it have been to holy or sinful angels, if God had forgiven and saved the fallen race of man? If he treated them according to their deserts, they could have had no ground of complaint, though he treated men better than their deserts. Hence it is evident that the atonement of Christ was not necessary on account of sinners. They might have been treated according to their deserts, or better than their deserts, and no injury have been done them. This Adam felt, and this all his posterity feel, who attend to the subject.—When Adam fled from the presence of God in distress and despair, it was not owing to this, that God was about to injure him.——
—He knew that God would not injure him, if he destroyed him, and much less, if he saved him. And every sinner knows the same. When sinners attend to their fallen, perishing condition, they are sensible, that they deserve to die, and that eternal death would not be a punishment greater than they deserve. There is nothing in them to obstruct the course of justice. There is nothing in them to prevent their final and endless ruin.—Nor is there any thing in them to prevent their salvation. If God should please to save them, he would not violate the rules of justice. Justice is not violated by treating creatures better than they deserve, but only by treating them worse than they deserve. If there had been no atonement, therefore, sinners might have been saved or lost, without any injury or injustice being done to them. But though God might have treated sinners *according to their deserts* without doing any injury to them or to himself, had there been no atonement, yet he could not treat them *better than their deserts*, without doing injury to himself, had there been no atonement. The atonement, therefore, was necessary entirely on his account. If he saved sinners without injury to himself, there must be an atonement made.

Though it is evident that it was wholly on God's account that the atonement of Christ was neces-

sary, yet it is of importance to pursue the subject and to see why the atonement was necessary on his account.

None will suppose it was necessary that God should save sinners; but on supposition he did save sinners, an atonement was, on his account, absolutely necessary. On this subject the apostle says—"*that he might be just*, and the justifier of him that believeth in Jesus." By this it appears, that the atonement of Christ was necessary, in order to make it consistent with the *justice* of God to pardon sinners;—that he might be *just* and yet *forgive*. And it is easy to see that nothing but the justice of God stood in the way of his saving sinners without an atonement. Had it been consistent with justice, it would have been consistent with wisdom. For ought we know, it would have been as really a display of wisdom to have saved sinners without an atonement as with one, had it been consistent with divine justice. Wisdom, therefore, did not stand in the way of man's salvation without an atonement.

Nor did goodness, or general benevolence. God's goodness would naturally lead him to treat all his creatures as well as he could, consistently with the whole of his moral character. And with respect to grace, it is certain this would have been actually displayed in saving sinners without an atonement. Grace consists in bestowing happiness upon those who deserve misery. And this would have been a bright display of divine grace. What then could there be in the divine nature or character, which rendered the atonement of Christ necessary, in order to save sinners, but the divine justice? There was nothing in man that required an atonement, and there was nothing in God which required an atonement, but his justice. Justice is one of the moral perfections of God, which is essential to his nature. All God's moral perfections are really comprised in love. "God is love."—And before the creation, there was no foundation for considering love as branched out into various and distinct attributes. But after the creation, new relations arose, and in consequence of new relations new obligations were created, both on the side of the Creator and of his creatures. Before creatures were formed, God's love was exercised wholly towards himself.—But after moral beings were brought into existence, it was right in the nature of things, that he should exercise proper affections towards them, according to their moral characters. Hence God's goodness, justice and mercy are founded in the nature of things: that is, while God remains the Creator, and men remain his creatures, he must

exercise these distinct feelings towards them. He must be disposed to do good to the innocent, to inflict punishment upon the guilty, and at the same time to forgive them. Now there never was any difficulty in the way of God's doing good to the innocent; nor in the way of his punishing the wicked; but there was a difficulty in the way of forgiving and sparing the wicked. God's goodness is a disposition to do good to the innocent. God's justice is a disposition to punish the guilty. And his mercy is a disposition to pardon and save the guilty. Now the difficulty in the way of man's salvation was to reconcile God's disposition to punish, with his disposition to forgive: or in other words, to reconcile his justice with his mercy. This was a difficulty in the divine government. For God had revealed his justice in his government. He had given law to man. And in that law he had clearly exhibited his justice. In the penalty of the law he had declared, that the transgressor deserved eternal punishment; that he had a right to inflict an eternal punishment; and that he had a disposition to inflict an eternal punishment. There was a full and striking exhibition of God's distributive justice, in the first law given to man: "In the day thou eatest thereof, thou shalt surely die." But this law clothed with the authority and sanctioned by the justice of God, man violated and exposed himself to the awful penalty. And man violated this law, as the head of a numerous posterity, who were by a divine constitution, involved in the same state of wretchedness and guilt. What now could be done? It is easy to see, that justice might be done, without the least difficulty. And this had been done in a similar case. Fallen angels had been doomed to eternal destruction, for the first offence. But how could mercy and grace be displayed? This none of the intelligent creatures could tell. Angels could not. For they had seen justice displayed, and the door of mercy for ever shut against sinners. Man could not tell. He knew that his Creator and lawgiver had clearly exhibited his punitive justice, and if this had its course, he must inevitably and eternally die.—How then could grace be displayed consistently with justice? This question God alone was able to resolve. He knew he could be *just to himself*, if his justice were displayed in the sufferings of a proper substitute in the room of man. And as to man he would not be injured, whether destroyed or saved. All God had to consult was to secure inviolate justice with respect to himself. For by securing this, he would at once support his own character, law and government. And though none but God could find a being, who was able to take the place of man, and by suffer-

ing, display his inflexible disposition to punish sin: yet *he* was able to provide himself a lamb without spot or blemish, whose sacrifice would satisfy divine justice. This was the Son of his love, the second person in the Trinity, equal in every divine perfection with himself. This was the only substitute to be found in the universe, equal to the great and arduous work of making full atonement for sin. Hence it was absolutely necessary that Christ should make atonement, if sinners were saved consistently with the justice of God. And he must make this atonement by enduring natural evil, or sufferings. For suffering was what God threatened to sinners, in order to display his justice upon them. Suffering, therefore, was the only thing that could display God's justice by a substitute.—But this could.—God, by inflicting the pains of death upon Christ, a being of infinite dignity, could display his infinite disposition to punish sinners, as clearly and more clearly, than by inflicting eternal misery upon *them*. We all know that inflicting natural evil upon one person may display displeasure against another. The punishing an ambassador of an earthly Prince displays displeasure against the Prince. The punishing even a subject of a Prince may display displeasure against the Prince. The highest displeasure may be manifested against a parent by punishing his son. Just so, God, by subjecting the Son of his love to death, in the room of sinners, could display his disposition to punish sin, in the most striking and awful manner. Accordingly, when Christ actually took the sinner's place, and died on the cross, the justice of God was displayed, in a clearer light, to angels and men, than it ever had been, or ever will be again, by the punishment of the wicked themselves. The sufferings of Christ on the cross made the atonement, and completely satisfied the justice of God towards himself. In consequence of this display of divine justice God can appear with the same character, when he pardons believers as when he punishes unbelievers. He can appear to have the same hatred of sin, when he forgives it, as when he punishes it.—On this account the atonement of Christ was absolutely necessary, just as necessary as that God should give a manifestation of himself to his intelligent creatures. And this was as necessary as his own glory, law and government, all which depend on his being known in his true character.

From the preceding observations respecting the necessity of the atonement, we may derive several important reflections.

1. Since the atonement was necessary entirely on God's account, to render it consistent with his justice to exercise

mercy, the atonement of Christ is sufficient for all. It may and must extend to all. If it renders it consistent for God to exercise mercy in one instance, it is consistent for him to exercise it in another and in every instance. The atonement has just as favorable an aspect upon the non-elect as upon the elect. It opens as wide a door for their salvation. And it removes all natural impediments out of their way as much as out of the way of the elect. And this it does without any inconsistency. It provides nothing that shall be lost. If the atonement did not equally extend to all, it would be just as inconsistent with the character of God to offer salvation to all, without exception, as it would have been to have offered salvation to sinners, had no atonement been made. And if God could have offered salvation without an atonement, he could have bestowed salvation without an atonement. It is therefore as evident that the atonement extends to all, as that any atonement has been made. If any was made, it must extend to all. If any was necessary, an atonement for all was equally necessary. Accordingly the scriptures do represent the atonement as universal.

2. If the atonement was necessary entirely on God's account, to satisfy his justice towards himself; then the atonement did not satisfy justice towards sinners. Justice, as it respects them, stands in full force against them. Nothing Christ did altered their character, or deserts, nor the law by which they were condemned. The ill-desert of sin is founded in the nature of things and cannot be removed. The justice of the moral law is founded in the nature of things, and cannot be destroyed. Christ came not to destroy the law, and indeed he could not destroy it. The atonement of Christ has left every thing respecting the personal character, ill-desert and condition of sinners, as it was before. Its whole design and efficacy respect the character and government of God. His justice is satisfied. And this is what the assembly of divines mean, when they say, in answer to the question—"How does Christ execute the office of a priest?"—'By his once offering up himself a sacrifice to satisfy divine justice.' But it was not in the least the design or the effect of the atonement to remove the ill-desert of sinners. For this is, in the nature of things, impossible. Sinners are now as properly the objects of the divine displeasure, and as justly subjected to the punitive justice of God, as if no atonement had been made.

3. Since the atonement of Christ was necessary entirely on God's account; he did not by his death merit any thing for sinners. He merited for himself and shall be rewarded.

But sinners do not possess any merit in any respect, on account of the atonement. It was neither necessary nor possible that Christ should merit any thing for sinners. The notion of merit originated from the supposition, that Christ died for sinners to pay their debts. But there was no need of paying what might be demanded of sinners, that they might be saved. For nothing less than the endless torments of hell could have answered this purpose. Nor was it possible that Christ should have paid for sinners what divine justice demanded. He might have answered the design of divine justice in threatening death to sinners, but he could not have suffered the endless torments of hell for sinners so as to remove all demands of divine justice against the offenders. A substitute cannot pay a debt for another. Christ could not bear the penalty of the law, so as to take it away from sinners. But he did answer the design of God in threatening death to sinners. Yet this gave no merit to sinners, but leaves them as guilty as if he had not died as a substitute.

4. Since the atonement was designed to justify the the justice of God towards himself, free pardon is consistent with full satisfaction. Many have found it difficult to see how penitent and believing sinners are *freely* forgiven, since an atonement has been made for the sins of the world. They have thought there could be no grace in pardoning sinners, since the Lord Jesus Christ has died in the stead of sinners. But if the design of Christ's death be correctly understood, it will be perceived that it is now an act of free grace to forgive those, who believe on his name, as much as if no atonement had been made. For the atonement has not removed, nor lessened the ill-desert of sinners. They, who are saved, are justified freely, by the grace of God through the redemption that is in Jesus Christ.

5. From what has been said we learn the absurdity of those, who deny the necessity of an atonement. This the Socinians deny; because they say God is merciful. But he is also just. And he is as much bound to regard and maintain the dignity of his justice, as to express his mercy. Indeed, the mercy of God is not such an attribute as opposes his justice. The moral character of God consists in love, or goodness. As the goodness of God is displayed towards different objects, it is called by different names. But God can no more disregard his justice in his conduct towards his creatures, than he can deny his own name, or destroy his moral perfection. If God had saved sinners from threatened and deserved punishment without an atonement, he would have sacrificed his justice, and have ruined his character and govern-

ment. Accordingly, the word of God most plainly teaches the absolute and indispensable necessity of an atonement, that sinners might be saved from the eternal punishment, which God threatens to sinners in his holy law.

6. We learn the absurdity of supposing the atonement consists in obedience. The obedience of a substitute for sinners would afford no display of divine justice towards the divine character and government in his treatment of sinners. Besides the gospel most plainly and fully teaches us that the sufferings of Christ constitute the atoning sacrifice.

7. The conditions of salvation are consistent with full satisfaction to divine justice through the atonement. Faith in Christ is required of sinners that they may be saved. Their faith is not saving on account of its own virtue, or excellence; but simply because it receives the remedy God has provided for the salvation of sinners. Though his justice be fully satisfied by the atonement, still it is consistent and proper for him to require sinners to believe on Christ that they may be saved.

Finally—Acceptance of forgiveness through the atonement of Christ implies an approbation of divine justice in condemning and punishing sinners. There is no goodness, nor glory in the gospel, if the law, that condemns sinners, be not holy, just and good. The justice and the mercy of God are perfectly harmonious in the salvation of sinners through the atonement of the Lord Jesus Christ. So long as any do hate the justice of God, they do also reject the mercy of God, as it is displayed in the gospel of his grace.—*Con. Evan. Magazine.*

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## *An Historical View of the first Planters of New-England.*

### No. II.

(Continued from Page 94.)

WHILE the crown and the prelates, united their efforts in pressing conformity, it is doubtful whether their measures had the concurrence of the majority of the nation. No prince in England was ever more popular, and, probably, no one ever had greater influence than Queen Elizabeth. Her religious sentiments were well known, her power was almost unlimited, of course, very little opposition to these measures was to be expected from parliament. In the second year of her reign, the subject of religion was debated by the national convocation of the clergy. In the doctrines contained in the thirty nine Articles, there was a general agreement. When the rites and ceremonies of the church came under consideration, there were various motions for alterations. At length

several propositions were introduced in convocation, for alterations in the ceremonies of the church, which embraced the principal subjects of difference between the Prelates and the Puritans. After long debate, on taking the voices, it was found that fifty-eight were in favor of the propositions, and fifty-nine were against them. So nearly were the parties balanced, notwithstanding the well known sentiments of the crown. From the great aversion to Popery, which had been imbibed by the people, on account of the cruelties of the late reign, popular sentiment seems to have been much against the controverted ceremonies, as they were generally, the relics of the Romish establishment.—With the two Universities, the court of High-Commission met with no small difficulty in enforcing conformity. The University of Cambridge was a constant sanctuary of the Puritans, and produced many preachers of great eminence, who were the steady opposers of all prelatical usurpations. In the University of Oxford, there were also many persons of distinction who favored the sentiments of the Puritans. It was not without much labor and difficulty, that the Universities were reduced to tolerable conformity.—Nor was the Puritan cause destitute of powerful interest at court. Several of the first characters in the administration favored those sentiments. But all this weight of influence could never move the inflexible purpose of the Queen. "There was another set of opinions adopted by these innovators, which rendered them in a peculiar manner the object of Elizabeth's aversion. The principles of civil liberty, which, during some reigns, had been little avowed in the nation, and which were totally incompatible with the present exhorbitant prerogative, had been strongly adopted by this new sect. Scarcely any sovereign before Elizabeth, and none after her, carried higher, both in speculation and practice, the authority of the crown; and the puritans (so these sectarians were called on account of their pretending to a superior purity of worship and discipline,) could not recommend themselves worse to her favor than by inculcating the doctrine of resisting and restraining princes. From all these motives, the Queen neglected no opportunity of depressing those zealous innovators; and while they were secretly countenanced by some of her most favored ministers, Cecil, Leicester, Knolles, Bedford, Walsingham, she never was to the end of her life, reconciled to their principles and practices."* The Queen had the support of all the zealous advocates of prerogative, of those who secretly favored the catholic interest, of such as would render religion a creature of the

* Hume.

state, and of those who preferred the devices of human invention to the purity of the gospel. In the execution of her purposes, the most of the prelates afforded their cordial co-operation. Attired in the gaudy decorations of Rome, the church appeared more pleasing to the Queen, than when arrayed *in the simplicity that is in Christ.* It is the opinion of most historians that had it not been for the persevering remonstrances of her secretary Cecil, she would have enjoined celibacy on her clergy. The sufferings of the deprived clergy, in their families, never excited her compassion, or produced any concessions in their favor.

After long exertions under the most painful discouragements, after enduring accumulated sufferings, finding every effort which had been made wholly abortive, seeing no prospect of a reformation of the church in conformity to their wishes, a number of the Puritans, in the year 1566, after solemn consultation and prayer, looking to heaven for divine guidance, resolved "*to break off from the public churches, and to assemble, as they had opportunity, in private houses or elsewhere to worship God in a manner that might not offend against the light of their consciences.*"—To this Mr. Neal adds, "Had the use of habits and a few ceremonies been left discretionary, both ministers and people had been easy; but *it was the compelling of these things by law,* (as they told the Archbishop,) *that made them separate.*"

We will now mention the particular grounds of this separation. The Puritans generally disliked the Hierarchy of the English Church. They believed the scriptural mode of church government was Presbyterian. As they disliked Episcopal government, still less did they approve of the numerous offices and the various degrees of dignity which existed in the established church. They complained of the power of spiritual courts, of the want of proper discipline in the church, and of the numerous festivals which were enjoined. They did not approve a confinement to forms of prayer, and several things in the services of the Liturgy, especially in the burial and marriage services, they maintained to be particularly exceptionable. Had they been indulged with some discretionary liberty, it is probable that, for these things, they would not have separated from the church. The rites and ceremonies, which under existing circumstances, the Puritans supposed to be wrong, which were acknowledged by the imposers to be indifferent, being enforced under the pains and penalties of law, constituted the breaking point. The principal of these were, 1. The sign of the cross in baptism. 2. The use of godfathers and godmothers, to the exclusion of

parents, in the dedication of children. 3. The confirmation of children. 4. Kneeling, at the sacrament of the Lord's supper. 5. Bowing at the name of Jesus. 6. The ring in marriage. 7. Wearing the surplice and other appointed vestments in public ministrations. The Puritans contended that the most of these rites were the appendages of Popery, and as such had been used for the purposes of superstition and idolatry. That their use was countenancing those corruptions, and therefore criminal. They referred to the case of the Brazen Serpent which was set up by Moses. Being abused to idolatrous purposes in the times of Hezekiah, that good king caused it to be destroyed. All these institutions of the church, the Puritans contended, were unauthorized by Scripture, that some of them were clearly inconsistent with the divine word, and a manifest violation of the ordinances of God. Their adversaries maintained that these ordinances were merely not unscriptural, that the church, by the national sovereign as head of the church, had a right to ordain such institutions, and, being thus appointed, it was the solemn duty of all to render obedience.

It does not appear that, at this time, the true principles of religious liberty were understood by either party. Both parties maintained that the national church had a right to ordain articles of faith, and appoint the general modes of ecclesiastical discipline and divine worship. The Puritans contended that this power belonged to ecclesiastical Conventions and Synods; their opponents maintained that the right was vested in the civil government. The Puritans held that in things indifferent, liberty of conscience should be allowed. The others believed that these things ought to be regulated by public appointment. Both parties would have the aid of the civil power to enforce their ecclesiastical regulations.

Archbishop Parker died in the year 1595. He was succeeded in the see of Canterbury by Archbishop Grindal. Unlike his predecessor, he was a man of moderate temper, of a charitable disposition, and by many supposed to be, secretly, a favorer of the Puritans. During his primacy, the laws against non-conformity were executed with much less rigour than in the preceding years. On account of this lenity he incurred the displeasure of the Queen, and was, for some time, sequestered from his episcopate, till he made his submission. Still the Puritans, in a greater or less degree, were constantly oppressed.

Dr. Grindal died in 1583, and was succeeded by Archbishop Whitgift, a man of very different character. His temper, naturally severe, inclined to arbitrary principles, had been

highly excited against the Puritans, by a long controversy which had been carried on in writing between him and Mr. Cartwright the great champion of the Puritans, in which Dr. Whitgift had no advantage of his antagonist, in learing or argument. He was now prepared to use other means to produce conformity. In his elevated station he could so far forget the dictates of ingenuousness, as to persecute Mr. Cartwright, so that he was obliged to fly beyond sea for safety.

It was soon perceived that in the hands of Archbishop Whitgift the whole rigour of the laws would be executed against the non-conformists. At his request, the High-Commission court was newly organized by the Queen, with more extensive and more arbitrary powers than it had previously possessed. Of this court, at this time, Mr. Hume observes, "The jurisdiction of the court extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding, were contrary to the clearest principles of natural equity. They were directed to make enquiry, not only by the legal means of juries and witnesses, but by all other means and ways which they could devise. And the punishments which they might inflict, were according to their wisdom, conscience and discretion. In a word, this court was a real *inquisition;* attended with all the iniquities as well as cruelties, inseparable from that tribunal." While Archbishop Whitgift presided in this court, it seldom neglected to exercise its powers. In his first visitation of his archiepiscopal district, the archbishop caused two hundred and thirty-three ministers to be suspended from their ministerial functions, for not subscribing certain articles of conformity which he prescribed. The non conforming clergy were summoned before the High-Commission, in great numbers, and were suspended, deprived, fined and imprisoned. A great number of churches were shut up, thousands were hungering for gospel instruction; according to a statement made in Parliament, there were not more than 3000 licensed preachers to supply 9000 parishes. The numerous suspensions of the clergy, with the severe sufferings of many most worthy men, some of whom died in prison, and others under the hard pressure of their afflictions, together with the high-handed proceedings of the ecclesiastical courts, produced loud complaints in the nation, which at length reached the ears of Parliament and the Queen's Council. Several members of the administration endeavored to soften the Archbishop in favor of some of the deprived ministers. But confident of the secret ap-

probation of the Queen, he was inflexible. Various and repeated attempts were made in Parliament, to make some further progress in the reformation of religion, to modify the laws in favor of conscientious non-conformists, to reduce the powers of the court of High-Commission, or at least to make some provision for the supply of the destitute people with a preached gospel. Several bills for these purposes were introduced in the Commons, enforced by the most moving petitions, and some of them passed that house. The Queen firmly resisted all these attempts. She informed the Commons that the management of the interests of religion belonged to herself, that upon this subject her mind was fixed, that she would suffer no innovations, that in these transactions the Commons had transgressed their proper bounds, that they deserved a severe reprimand, and she ordered the Speaker to suffer no more bills of that nature to be read before the house. Some of the members for their bold speeches on these bills, were committed to the Tower. Petitions of various kinds, supported by the best authority, were presented to Parliament, to the Queen's Council, to the Archbishop, but they were of no avail. The press was restrained, no books were allowed to be published, under severe penalties, without a license from the Archbishop of Canterbury, or the Bishop of London.

The Puritans held meetings for preaching and the administration of the sacraments, and religious worship, in private places, wherever they could avoid public notice. Some of these meetings were called *Propheeyings*, much like our conferences. Archbishop Grindal incurred the displeasure of his Mistress for not putting a stop to these prophesyings.—Under Archbishop Whitgift, they were all suppressed, wherever they could be found.

In the early part of this reign, the observation of the Sabbath was greatly neglected. About the year 1585, the Parliament passed a bill *for the better and more reverent observation of the Sabbath.* This was rejected by the Queen.—But "the religious observation of the sabbath grew into esteem with all sober persons, and after a few years became the distinguishing mark of a *Puritan.*"* Towards the close of Elizabeth's reign, the doctrine of the morality of the sabbath was publicly maintained. "All the *Puritans* fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion. But the governing clergy exclaimed against it, as a restraint of Christian liberty; as putting an unequal lustre

* Neal.

on the *Sunday*, and tending to eclipse the authority of the church in appointing *other festivals.*"* During the reign of Popery, the sabbath had been reduced to a level with their superstitious festivals.

At the time of the first separation of the Puritans from the established church, there appears to have been no difference of sentiment on the subject of doctrines. In the latter part of the reign of Elizabeth, the doctrines of Arminius were broached and began to prevail. Some of the episcopal divines embraced those sentiments and would insinuate that they were consistent with their Articles of faith. Says Mr. Neal, "All the Puritans to a man maintained the articles of the church to be Calvinistical, and inconsistent with any other interpretation, and so did far the greatest number of the conforming clergy; but as the new explications of Arminius grew into repute, the Calvinists were reckoned old-fashioned divines, and at length branded with the character of DOCTRINAL PURITANS.

The measures of severity with which they were oppressed, do not appear to have diminished the number of the Puritans. Though they constantly endured various kinds of suffering, they were steadfast in the maintenance of truth, committing their cause to God. They established some ecclesiastical regulations among themselves, as far as their depressed state would permit, principally on the model of the church of Geneva, which had been the model of the church of Scotland.—The suspensions and deprivations of this long reign are said to have amounted to several thousands. Of the ministers who were thus deprived of their public office, some fled into other countries, some betook themselves to other employments, many of them continued to preach the gospel whenever they could have opportunity, and to testify against the errors and corruptions of the times. The greater part of them were reduced to poverty, *and wandered about, destitute, afflicted, tormented.—Con. Evan. Magazine.*

*(To be Continued.)* O.

* Neal.

## ON THE STATE OF INFANTS.

THE word infants, which is used by writers in different senses, will be limited, in this paper, to those of the human race, who have been newly born, and who are not subjects of moral instruction. In this state is always to be found a considerable proportion of the inhabitants of the earth. Such are no less liable than others to be arrested by disease and

death; and, perhaps, we are warranted, from facts to affirm, that more die in infancy than in any other period of life. It cannot be considered unimportant, that we feel a proper concern for them. In order to this we must have correct views of their state, as it is represented in the word of God.

It may then, be observed,

1. Infants are *immortal* beings.

As soon as they commence existence, or as soon as they breathe the breath of life, they commence an existence which will never terminate. Their bodies, like those of their parents, are mortal; but they are inhabited by spirits which are immortal. When God breathed into Adam the breath of life, he became a living soul. In like manner when God breathes into the infant the breath of life it becomes a living soul. The soul is immediately from God; is distinct from the body, and can exist, and we are assured will exist, when separated from the body. The infant as well as the adult, is to be ranked among immortal beings. Whether it dies in infancy or not, it will go with its parents, into the eternal world. It is written in the inspired volume, Ezek. xviii. 4. *All souls are mine: as the soul of the father, so also the soul of the son is mine.* As to *immortality*, the father, though he may have lived many years to progress in knowledge, and may have acquired a distinguished reputation in the world, has no pre-eminence over the infant at the breast. In this point of view how important is the birth of a child! There is no describing the greatness of the event, nor the weight of the charge devolved on those who have been the instruments of its existence.

Surely infants, as *immortal beings*, have an importance attached to them, which claims our serious attention. Feeble and helpless as they now appear, they may yet act a distinguished part, in this life. Among those who are now in this infantile state, are to be found the future pastors of our churches, the future generals of our armies, and our future senators and statesmen. But, what is more, infinitely more than all this, when we look upon an infant, we look upon one, who will be an inhabitant of the *future world*, and who will have a place in *heaven* or in *hell*.

2. Infants are *moral agents* and possess *moral characters*.

By their being moral agents is meant that they are capable of having exercises, which do in reality, though in a low degree, partake of a moral quality;—exercises, of which either sin or holiness is predicable. If infants are moral agents, they are capable of having exercises of this kind, and begin to form a character, as soon as they commence exist-

ence. They have all the organs and senses of an adult;—they possess all the faculties of the soul, and when they begin to exist, they begin to receive, tho' at first in a small degree, impressions on their minds. These impressions, from external objects, are accompanied with feelings, or exercises, which partake of a moral quality.

By their being moral agents is farther meant, that they are proper subjects of *prayer*, and ought to be remembered with fervency at the throne of grace, by their parents, and others, who have come to the knowledge of their existence. It is also meant that they are capable of being *saved* and liable to be *lost—eternally lost.*

In view of candid and discerning minds the truth of a proposition is sometimes made evident, by looking at the consequences of denying it. We may do this in the case before us. If the truth of the proposition, that infants are moral agents, and possess moral characters, be denied, then they cannot be ranked among moral beings. They cannot be considered as deserving evil, nor as being subjects of happiness. On this ground it is difficult to conceive of their being subjects of prayer; for with what consistency can a person approach the throne of grace, and pray for one, whom he does not view as a moral agent? Farther, if the moral agency of infants be denied, they cannot be considered, as being even in a state of probation. On this hypothesis should they be taken out of the world, as many of them are, we can have no light respecting their future condition. The holy scriptures state no ground on which they, if removed from the world without character, can be ranked among the *redeemed*, or among the *reprobate*. And certainly infants have no character, if they have no exercises of a moral nature.

Having seen, that if infants are not moral agents, and do not possess moral characters, they can neither be subjects of prayer, nor candidates for eternity, we may proceed a step farther, and observe,

3. That they not only possess *characters*, but they are *sinners*.

Under this particular it is designed to speak of infants, as they are by nature. It is readily acknowledged, that sovereign grace may be imparted to infants, and that God is able to sanctify them from the womb. Nothing appears but that there may be many instances of this kind. Thro' the sanctifying influences of the Holy Spirit, infants as well as adults may be made meet to be partakers of the inheritance of the saints in light. "*Out of the mouth of babes and sucklings, God can perfect praise.*" But, while it is admitted, that

sovereign grace can effect all this, it is maintained, as a scriptural truth, that infants are by nature depraved. They are sinners. There it is written Ps. lviii. 3. *The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.* By this however we are not to understand, that infants are guilty of overt acts of wickedness, nor that they sin against that light and conviction, which persons of mature age and understanding do. Still they are to be denominated sinners. If infants have not sinned and are not capable of sinning, as some pretend, they cannot be subjects of pardon. There can be no pardon where there is no transgression. If they have no exercises of a moral nature, or if they are innocent and pure, and die in this state they cannot be saved by Christ; because he expressly informs us that he came to seek and to save that which was lost. He did not come to save the innocent and pure; but he came to save sinners. None but sinners can be subjects of grace:—none but they who have been *recovered* from sin, can unite in the song of the redeemed.

On the hypothesis that infants are not sinners, it will be no less difficult to conceive how, if they die in infancy, they can be subjects of eternal misery. Not having sinned, or having no sinful exercises, as some pretend, they can never be punished as *sinners;* but if punished at all, it must be for the sin of Adam, which would be inconsistent with all common ideas of equity and justice. It would be inconsistent also with plain declarations of scripture: such as the following, *The soul that sinneth shall die.* God represents infants as subjected in common with adults, to those evils and sufferings, which are testimonies of his holy anger towards our race indiscriminately. This appears to be his language in Rom. v. 12. *Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* The universal mortality of men is, here, considered as an evidence, that they are universally sinners. The evidence is as clear with respect to infants as adults; and in assigning the reason why men of all ages, from the hoary head to the infant, are called to pass thro' death, God expressly says, *For they all have sinned.* But as has been already remarked, there can be no sin—no sinful character no desert of punishment, where there is no exercise of a moral nature.

To say infants are propor subjects of punishment, because, tho' they have no moral exercises, yet they have in them a dormant principle, and that if they should live, they would be capable of moral exercises and of committing sin, is an

idea too grossly irrational and inconsistent to deserve refutation. God is holy. The judge of all the earth will do that which is right. None of his creatures will be punished for sins, which they *might* commit, nor for sinful exercises, which at some future time, they *might* possess. If there be such a principle for which some plead, it must, in the nature of the case, be either *active* or *inactive*. If active, it cannot be distinguished from exercise;—if inactive, neither *sin* nor *holiness*, *praise* nor *blame*, can be predicated of it.

Farther,—the doctrine of our Saviour respecting the necessity of the new birth naturally leads us to suppose, that infants as well as adults need this new birth, and cannot be saved without experiencing it. *Except a man be born again he cannot see the kingdom of God.* The ground on which the necessity of this new birth is urged, is particularly stated in the following words--*That which is born of the flesh is flesh.* Infants have been born of the flesh, and, therefore, cannot see the kingdom of God without being born again. Being born of the flesh is put in opposition to being born of the Spirit. By these phrases are designated two opposite characters; a sinful character and a holy character. The necessity of the new birth, as applicable to all men, whether old or young, proves that infants are by nature sinners, and shews us that we are to understand the words of the Psalmist as literally true; "The wicked are estranged from the womb; they go astray as soon as they be born speaking lies."

Against the conclusiveness of this reasoning it may, perhaps, be urged, that infants are free from sin, because they have no knowledge of the rule of duty, or no knowledge of law. But to this, it is sufficient to reply, that all our exercises are either sinful or holy, before we compare them with any law or rule. He who searcheth the hearts of all men, knows perfectly the nature of our exercises, tho' we may not have compared them with any rule whatever. The moral nature and qualities of voluntary affections are to be found in the affections themselves, and are inseparable from them. The *knowledge* or *discernment* of their nature is consequent on their existence, and is always the result of comparing them with some rule or standard. With this view of the subject, the words of the Apostle correspond, when he says, "For by the law is the knowledge of sin." The heathen doubtless have awfully wicked exercises; but they never have had opportunity to compare them with the holy law of God, which is the standard of right and wrong, and consequently are ignorant of their nature; God, however, sees them as they are. This, it is conceived is true in the case of infants.

Admitting what has been advanced, as agreeable to the oracles of truth, it is a solemn thing to have the charge of an infant. Many in the providence of God, are bro't into this situation, without appearing to have any serious reflections, or manifesting any special concern respecting the consequences. If such feeble, helpless and dependent creatures as we see infants to be, are not subjects of instruction, yet they are proper subjects of prayer. Have they, as has been stated, commenced an immortal existence? Then, whether they die in infancy, or not, their parents will meet and no doubt recognise them in the future world. Not one of them will be overlooked in the resurrection.—Are they moral agents, and moral beings? Then, they will have a place assigned them in the future world, and will be seen among the inhabitants of heaven or hell. Are they estranged from the womb? or, in other words, are they, by nature depraved and sinful? Then if ever they are saved, they must be saved by grace, they must be saved by Christ, and they must be saved in consequence of being born again. The holy scriptures point out no other way.

Impressed with these tho'ts, parents will see, that they have much to do for their infant children. Viewing them as depraved creatures, and viewing themselves the sinful instruments of their existence, they ought to be fervent and incessant in their supplications; that sovereign grace might be extended to them, and that Christ the hope of glory might be formed in their hearts.

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*Extracts from a Sermon, preached by the Rev.* AZEL BACKUS, *September 27, 1794, to the Free-Masons at Litchfield, Connecticut*

THE generality of men cultivate friendship on the same grounds that Herod and Pilate became friends, in opposing Jesus.

Men *herd*, instead of *associating* together, by that spirit which Christ reprobates as repugnant to true love and virtue. Such combinations may answer *political* and worldly prudential purposes: but they disgrace the name of *friendship*, as they have not a spark of that disinterested and noble christian virtue, which seeketh not her own.

This *stipulated commerce* of friendly acts; this mock benevolence, *for value received*, chills the growth of the cions of humanity, friendship and philanthropy, and all that is generous in the soul. A man who exercises it, makes *him-*

*self* a centre, and wishes all to gravitate towards *himself*; he views his friends and even his Maker, as the *tools* by which he brings about his sinister ends.

GENTLEMEN,

IN obedience to your polite request, I appear in the desk. As I am conscious that you did not invite me with an expectation that I would offer you the fulsome incense of flattery, I wish to meet you on the ground of that *blunt honest man who speaks right on*, and whose words are the unequivocal index of his heart.

I pretend to none of your secrets. So far as the principles of your society lead you to visit the sick, and in prison; to perform the duties of hospitality to the stranger; to comfort the afflicted, to feed the hungry, clothe the naked, relieve the widow and the fatherless, and to dry the orphan's tear, I revere it, as I revere every thing that seconds the cause of humanity.

I acknowledge also, that I despise, equally with you, those narrow spirits who censure you for your particular secrets, and slander *the order* for the *disorderly walk* of some of its members. It is a disgrace to the rational part of the creation, that so many centuries have elapsed, and that they have but just learned to distinguish *principles* from *men* who professedly embrace them.

Our holy religion suffers on the same score from the contracted illiberality of ignorant, superficial sceptics, and the obloquy of sneering buffoons. But I am not ashamed to plead the cause of religion still; though it has its *mysteries*, and many of its *professors* disgrace it. Disgrace it, did I say? They cannot disgrace it; it will hew its way through all its enemies, and defeat the wisdom of all its foes, though millions of painted hypocrites, by presuming to meddle with the holy and awful Ark of the Covenant, shall perish with the touch.

The rage of the present time is for general disorganization, and the dissolution of all that has the marks of antiquity. Nothing will stand against the general wreck, but real truth and real virtue. Not that the greatest disorganizers think so, nor doth their heart mean so. Many who have boasted of *conquering liberty*, have set their feet on the neck of real *morality*.

Whether your institution be feudal, patriarchal, or antediluvian, it matters not; just so far as real benevolence enters into its principles it will stand, and no farther.

Unless a spirit of misrepresentation has belied your insti-

tution, an immoral *mason* is as great an inconsistency as an immoral *christian.* It is believed that it has not made *good* men *worse:* would to God it had made *bad* men *better.*

The world has its prescriptible demands on your *every-day conduct,* as much as it has on the professors of religion. As you profess benevolence, it is important that you let *your* light shine as well as *they.* There is one material difference, however, between us. If masons do not live agreeably to their benevolent laws, they will sink into contempt, in spite of all their external parade. But religion will make its way through hosts of false professors, as it is founded on the word of God.

While the Jesuits have been long since banished, to their merited oblivion, for their officiousness in the policy of the nations that embosomed them—the masons have, *hitherto,* maintained a character harmless in this respect. I need not tell you, that your glory and defence depends on keeping this character inviolable. The spirit of liberty has the eyes of an Argus. *Clubs cannot rule among a free people.* Should you convert your society into a *political cabal,* the jealousy of a free and enlightened people will search it out, and evil will return on your own heads; you will be viewed and treated with the same contempt as has befallen *democratic clubs, clerical influence,* and *aristocratic combinations.* Should you convert your *festivals* into *Bachanals,* you will set yourselves in the same point of light that the church of Corinth was set by St. Paul, when they perverted their eucharist and love-feasts to scenes of intemperance and revelry. Would you *bring* your society into *general repute,* it can only be done by each member of the fraternity exhibiting in his own life a speaking proof of the excellence of the institution.

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### ON THE DIVINE GOVERNMENT OF HUMAN CONDUCT.

GOD, by his faithful prophets, frequently and solemnly warned the people of Israel against symbolizing with the heathen nations, in fearing and worshipping their speechless, senseless and impotent deities. And to give them a deeper sense of the absurdity and guilt of worshipping any other, than the only living and ever living God, he exhibited his character in the clearest and strongest light, as the author and governor of the natural world. "But the Lord is the true God; he is the everliving God and everlasting king.—He hath made the earth by his power, and hath established

the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasure." After the prophet had given this just and sublime description of the Deity, he knew it would have no salutary effect upon the minds of the people, unless it were accompanied by a divine influence upon their hearts; and therefore he lifts up his eyes to God, and cries for success in the following words: "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." It depends upon thee, O Lord, whether the people who have gone after idols, shall ever return, and become dutiful and obedient.—They are entirely in thy hands, and thou canst direct all their steps, and govern all their conduct.—From these observations this plain and interesting truth is evident; that saints are willing to acknowledge that God governs all the conduct of men.

To illustrate this observation,

I. We will consider what is to be understood by the conduct of men.

This includes every thing in which they are active, and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in every thing which they do and say, of choice; and for all these things they must give account to God. Their internal exercises are as much their conduct as their external actions.—When they love or hate, choose or refuse, they are as really active, as when they express these internal affections by words or actions. Walking is one of the most common instances of human conduct. This conduct always implies a desire, a design, and a will to walk, as well as the external act or motion of the feet. Men may be as active when they neither walk nor speak, as when they do both with the greatest rapidity and vigor. But when they are moved without, or contrary to their will, their motion is not their action, but the action of another agent. In such a case, every person feels an essential difference between activity and passivity. He feels that he ought to be accountable for his activity, but not for his passivity. Accountability can never extend any further than activity. God will never call any of his creatures to an account, for any thing in which their choice was not concerned. But he will call them to an account for all their desires, affections, intentions and designs, as well as for their external actions. All these, therefore, are comprized

in what may properly be called *their conduct.* So that by all the conduct of men, we are to understand all the emotions of their hearts, and the external actions of their lives. We proceed to show,

II. That God does govern all the voluntary conduct of men.

This is asserted by the prophet Jeremiah: "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." Men are as free and voluntary in walking as in any thing they ever do. But in this, the prophet says he knows they do not guide and govern their own free and voluntary conduct; by which he means to assert, that it is God who guides and directs them in all their ways. This doctrine is abundantly taught by the inspired writers. David says, "the steps of a good man are ordered by the Lord." Solomon says, "The preparations of the heart in man, and the answer of the tongue is from the Lord." In the same chapter he says again, "a man's heart deviseth his way; but the Lord directeth his steps." In another place he says, "man's goings are of the Lord: how can a man understand his own way?" Just after this he observes again, "the king's heart is in the hand of the Lord as the rivers of water: he turneth it whithersoever he will." And the apostle Paul plainly taught, that God guides and governs all the free and voluntary conduct of men. He says, "we are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God." He exhorts the Philippians to work out their own salvation with fear and trembling; adding, "for it is God that worketh in you both to will and to do of his good pleasure." And to the Hebrews he says, "now the God of peace, make you perfect in every good work, to do his will, working in you that is well pleasing in his sight through Jesus Christ." The plain import of all these passages is, that God governs all the conduct of men, in their internal affections, desires and designs, as well as in their external actions. But this truth may be further illustrated and confirmed, by considering,

1. That God is able to foretel the conduct of men. This abundantly appears from the whole tenor of scripture. He foretold the conduct of Jacob and of his sons towards Joseph; the conduct of Pharaoh and his subjects; the conduct of Hazael; the conduct of Judas in betraying, and the conduct of Peter in denying his Master; the conduct of the man of sin, and the conduct of whole nations and kingdoms. There is a multitude of predictions of the free and voluntary actions of men to be found in the bible, which put it beyond doubt, that

God is able to foretel the actions of men. But how could this be possible, if the way of man was in himself, and he could direct his steps independently of the divine guidance and influence? It is impossible, in the nature of things, for God to foreknow and foretel any conduct of men, which is not in the least under his direction. If it be true, then, that he does foreknow and foretel the conduct of men, it must be equally true, that he does, by some means, govern their conduct.—The divine predictions of the future conduct of men, are a demonstration of his governing all their actions. Besides,

2. As God is able, so he must be disposed to govern all the conduct of men. He has made them rational and immortal creatures, and designs to employ them as instruments to promote his own glory. His glory therefore requires him to direct all their steps, and govern all their intentions, volitions and actions. Should he fail to do this in a single instance, he would so far relinquish and fail of answering his original design in creation. The same motive, which induced God to bring any person into existence, must induce him to govern all the conduct of that person. through every period of his existence. There is precisely the same certainty that God governs all the conduct of all mankind, as there is that he has actually given them existence. It would be unworthy of God to bring men into existence, to answer no purpose, and no less unworthy of God to bring men into existence to answer a certain purpose, and then neglect to govern their conduct so as to make them answer that purpose. Whoever admits, that God is not only ABLE, but DISPOSED to govern all the conduct of men, must admit, that he actually does govern all their free and voluntary actions. The predictions and purposes of God, confirm the declarations of his word upon this subject. However difficult some may suppose it to be, for God to govern the actions of free, moral agents; yet there is no truth in the bible capable of more clear and infallible proof. It necessarily results from the nature of man, the wisdom of God, and the immutability of his counsels. Accordingly, those who believe the existence of God, and the divinity of the scriptures, generally and almost universally maintain, that God does govern not only the natural, but moral world; that is, he governs all the free and voluntary conduct of mankind. But there is another point in which they are not so well agreed, and that is,

III. How God governs all the conduct of men: or what he does to direct all their steps, and guide them in all their ways.

Though we cannot form a distinct and clear idea of the manner of God's operation in any case; yet we can clearly perceive the effects he produces by his operations. And it is just as easy to conceive of his operating upon mind, as upon matter. So that there is no absurdity or impropriety in enquiring how God governs all the minds of men in their free and voluntary conduct. Here let it be observed, then,

1. That one thing God does to govern the conduct of men, is to exhibit motives of action.—No person can act without a motive. He cannot walk, without a motive to walk; he cannot speak, without a motive to speak; he cannot choose or refuse, without choosing or refusing some object in view of the mind. Adam and Eve acted in the view of motives, in transgressing the divine prohibition. One motive was the pleasantness of the forbidden fruit; and another was to become as gods, knowing good and evil. Cain had a motive in killing Abel, and we are told what it was. Judas had a motive in betraying Christ; and Christ himself had a motive in laying down his life, the joy that was set before him. But it is needless to mention particular instances, since it is true of all men, in all cases, that they always act from motive, and cannot act without some object in view. When God designs that any person should act in a certain way, he always exhibits before his mind some motive of action, and that which is best adapted to the purpose. He always knows the nature and tendency of every external motive, and among an infinite variety of motives, he always presents the most proper, in any given case. He can fix the mind of any person upon a present, or a distant, a visible or an invisible object. What a variety of objects possess the minds of a religious assembly in the house of God? What a variety of objects possess the minds of a concourse of people at a funeral, or any other solemn or joyful occasion? God can bring the mind to an object, or an object to the mind. When God intends a person shall walk, or converse, or rejoice, or mourn, he always exhibits proper motives to these exercises of body and mind. And it is no impeachment of his omnipotence to say that he cannot make mankind act, without exhibiting motives of action. But since motives do not act upon the mind, as weights do upon the scale, God cannot govern the conduct of men, by the mere exhibition of motives. Any objective motives may be rejected. This all men know, by their own experience. The same persons will sometimes reject motives to a good action, and sometimes to a bad one.—Hence men never know when they present motives to one another, whether their motives will be rejected or not.—

Something more, therefore, is necessary for God to do, in order to govern men's conduct, than barely presenting motives to their view. And this leads us to observe,

2. That he governs men's conduct by making them willing to act agreeable to the motives which he exhibits. He made Abraham willing to leave his own country, in view of the promise he made him; and willing to sacrifice his son, in the view of his command. He made Moses willing to quit the court of Egypt, and suffer affliction with the people of God, in view of the recompense of reward. He made Saul willing to go to Samuel, in view of the motive which his servant suggested. And in the same manner he makes every person willing to act just as he does act, in the view of the motive he suggests to his mind, in the moment of acting. To do this he puts forth an act of his power, and produces the desire, the affection, the volition of the external action, which he designs the person should feel or express. He operates directly upon the heart of the agent, and causes him to feel and act just as he pleases. To take a scripture instance: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—When Nehemiah made his request to the king of Babylon, to go and assist his afflicted people at Jerusalem, God moved his heart to grant his request. And thus he moves the hearts of all men, to feel and act just as he pleases, through the whole course of their lives. He directs all their steps, by operating directly upon their hearts, and moving them to act. This is doing more than any created being can do. Good angels may suggest good motives, and bad angels bad motives, to action; but neither good nor bad angels, can make either good or bad men act. It is the prerogative of God, to work in men both to will and to do, or to make them act in view of the motives he presents to their minds. Thus we see how it is, God leads all mankind in the ten thousand different ways in which they walk, and directs all their steps. It is by holding up proper motives before them continually, and continually operating upon their hearts, in the view of the motives presented. He makes the heart follow the motive, just as the needle follows the magnet. He governs the heart, which governs the external conduct of every man in the world.—It now remains to show,

IV. Why good men are willing to acknowledge this truth. The prophet seems to speak with peculiar satisfaction, when he says, "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." This expresses the feeling of all good men; they are all will-

ing to acknowledge, that God governs all the conduct of men. The question now is, why are they willing to acknowledge this truth? The following reasons naturally occur.

1. Because they fully believe it. They have had their eyes opened to see the relation which God bears to them, and which they bear to him, as their Creator. They have been made to realize that in God they live, and move and have their being; that they are in his hand, as the clay is in the hand of the potter. They have found their minds to be under his supreme control; and that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. They have found that all the motives of eternity, would have just such an effect as God pleased, and produce either love or hatred, according to his influence upon their hearts. Here the prophet represents the whole church of God, as saying to him, "We are the clay, and thou our potter." All saints have been made to feel that they are creatures, and this has made them feel and know, that God does constantly govern the hearts of all mankind. They have no more doubt of this truth, than they have of the struggles they have felt in contemplating the sovereignty of God, in the dispensations of providence and grace; or of their unwillingness, that God should form others, and not them, for the kingdom of glory. This is one reason why they are willing to acknowledge, that God governs all the conduct of men.

2. They are willing to acknowledge this truth, because it reflects honor upon God. It places God on the throne, and throws all his creatures at his footstool. It exhibits him as ruling in the hearts of all the intelligent creation, and doing all his pleasure in the world below, in the world above, and in all worlds. We cannot form a more exalted idea of God, than to view him as holding the moral world in his hand, and turning their views, their desires, their intentions, their designs, and all their actions into that direction, which will best promote his own glory. Those who love the glory of God, equally love to acknowledge his supremacy over themselves, and the whole intelligent universe.——They are pleased to give unto God the glory of his universal and absolute government. Besides,

3. They are willing to acknowledge this truth, because they derive peculiar consolaton from it. It gives them joy to reflect, that the Lord reigns, and that he reigns in the hearts of all moral agents, and governs the conduct of all mankind from the highest to the lowest, from the king on his throne, to the smallest and meanest of his subjects. They cannot trust in their own hearts, nor in the hearts of their

fellow men; but they can trust in him, who governs the hearts of the whole human race, with perfect wisdom and goodness. Though they may be involved in darkness, yet they know there is no darkness in God, and in his light they can see light. This makes them willing to realize and acknowledge the moral government of God over the moral world. For it is in the view and love of this truth, that they can rejoice in God at all times, and under all circumstances. *Con. Evan. Mag.* N. A. D.

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From the Massachusetts Missionary Magazine.

MESSRS. EDITORS,

HAVING been somewhat acquainted with the churches in the new settlements, I have seen reason to lament, that, in many instances, they are not furnished with suitable articles of faith and practice; and in some instances they have none. As the Missionaries have not always prepared articles beforehand, they have been obliged, at the time of organizing a church, to form them in haste. Different Missionaries have adopted different articles, and so has the same Missionary at different times. It is obvious to every one, who is acquainted with the subject, that every church should be furnished with distinguishing, well arranged and well expressed articles, both of faith and practice, as well as with a covenant. It is very desirable that all the Missionaries should adopt substantially if not verbally, the same articles. And might it not be expedient for a Missionary Society to put into the hands of its Missionaries such articles as they believe and approve? I have taken some pains to form a correct confession of faith and practice. And in view of the facts just stated, I have been induced to send you a copy. I can, by no means, suppose that all, even of those who are sound in the faith, will fully approve these articles. Nor do I imagine that they are the best that can be formed. My object, in desiring them to be published, is to awaken the attention of those who are concerned, to the subject. But they are cheerfully submitted to your disposal. SERAIAH.

*Articles of Faith.*

1. There is one, and but one God, who is the Creator, Preserver and Governor of all, and possesses every natural and moral perfection.

2. The holy Bible was written by men divinely inspired, and is a perfect rule of faith and practice.

3. God exists in three persons, the Father, the Son, and the Holy Spirit and these three are one; the same in essence and equal in every divine perfection.

4. God hath forcordained whatsoever comes to pass.

5. God created Adam perfectly holy, and made him the representative of all his posterity.

6. By Adam's fall all his posterity are born wholly depraved; and they are justly liable to endless punishment.

7. The Lord Jesus Christ, who is God and man, hath by his death, made an atonement for the sin of the world.

8. God hath purposed to apply the atonement to those only, who were predestinated to be holy and to be heirs of eternal glory.

9. The foundation of the elect's acceptance with God is Jesus Christ, in whom they become interested by faith alone.

10. To exercise any gracious affection, a sinner must be renewed by the power and grace of the Holy Spirit.

11. God hath covenanted to bring all the elect to his heavenly kingdom.

12. The church ought to require a credible profession of holy love of all whom they receive to their communion.

13. Adult believers, who have not been baptized, and the children of professing believers are the proper subjects of baptism.

14. God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, who will then receive the righteous to endless happiness, and sentence the wicked to endless punishment.

*Articles of Practice.*

1. A church consists of a number of visible saints, united and bound by a covenant to walk together according to the Scriptures.

2. The members of a church are bound to watch over each other with great care and tenderness; and to admonish, reprove, and discipline such as trespass.

3. Heresy and unchristian conduct are trespasses against the church.

4. A church has a right to determine what is heresy and unchristian conduct.

5. None ought to bring a complaint against a member before the church, unless they think there is ground of complaint, and evidence of the offence; nor until they have taken the private methods to convince and reclaim him.

6. A church ought not to receive a complaint against a a member, unless it be brought by two, or three, who testify that the private methods to reclaim him have been taken, and that he will not hear them, and that he ought to be called to an account by the church.

7. The church ought to excommunicate every member, who persists in heresy, or unchristian conduct, after dealing with him according to the Scriptures.

8. An excommunicated person may not be restored, but upon a public confession of his sin, a profession of repentance, and a reformation of his conduct.

9. A church ought to direct in singing the praises of God.

10. It is expedient for a church to obtain the advice and judgment of other churches in important and difficult cases.

*The Covenant of a Church.*

You do now, in the presence of the heart-searching God, and before angels and men, choose the Lord Jehovah to be your God and portion, and you heartily receive the Lord Jesus Christ for your Redeemer and Saviour, and the Holy Spirit for your teacher and sanctifier. You do wholly renounce the service of Satan, and you covenant to yield an universal obedience to all the divine commandments. You do submit yourself to the government of Christ in his church, and to the regular administration of it in this church. You do covenant to attend the worship and the ordinances of the gospel with this church, so long as God continues you in this place. And you promise to be accountable to this church as long as you live, unless you be regularly released from your relation to this particular church. This you promise.

We do now receive you into our communion, and covenant to watch over you with all Christian tenderness, treating you in love as a member of the body of Christ, who is head over all things to the church. Amen.

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## MEANS OF RELIGIOUS INSTRUCTION IN THE UNITED STATES.

Mr. Editor—In your Magazine for July, [Utica Christian Magazine for Sept.] you have given your readers much instructive entertainment in the letter from Mr. Samuel J. Mills, jr. respecting the religious state of the western country. I take the liberty to send you a few reflections upon that letter which are at your disposal.—*Con. Evan. Mag.* N.

Mr. Mills and Mr. Schermerhorn, in their late mission through the south-western parts of the United States, have performed a very important service to the Christian public. Their tour must have been laborious, and the greater part of it difficult, not to say dangerous — A journey through the states of Ohio, Kentucky, and Tennessee in the winter season, is incomparably more difficult and fatiguing, than in New-Hampshire and Vermont. To the care of a merciful Providence, by which they have been preserved, their friends must be highly indebted.

The letter from Mr. Mills gives a very interesting account of the religious state of the western country. This is a subject to which the attention of the friends of the Redeemer, and the friends of the best interests of our country, has not been sufficiently called. The exertions of the Missionary Societies in New-England in consequence of the limited state of their funds, have been confined principally to the new settlements in New-York, Vermont, New-Hampshire, and the district of Maine. In this measure they have acted upon the most correct principle, as the objects of charity most contiguous always have the first claim upon our attention. In proportion to the attention which these parts of the new settlements have received from our Missionary institutions, their religious state has been made known—The western country properly so called, that is, that part of the Territory of the United States, west of the Allegany Mountains, containing about one million of inhabitants, with the exception of some small districts, having been almost wholly destitute of Missionary labors, from this quarter, its religious state is very little known. As it was a very important part of the design of Messrs. Mills and Schermerhorn's mission to obtain information respecting the state of religion in the western country, this object seems to have been constantly in view, and the result of their exertions must be productive of the most beneficial effects.

From the facts furnished by Mr. Mills' letter, it appears that the western country is most deplorably destitute of religious instruction, and the ordinances of the gospel. The bible is very little known, the number of worshipping assemblies on the Sabbath is very small, and still less is the number of persons devoted to the work of the Christian ministry. Without public worship, the Sabbath is disregarded; without the ordinances of gospel instruction, family religion and the religious education of children are neglected; the bible is forgotten and unknown, religious books are not procured or read, prayer is unpractised, and the Saviour of the world is scarcely noticed with a transient thought.

The causes of this great destitution of the blessings of the gospel are sufficiently obvious. The western country has been settled by emigrants from the older parts of the United States and from Europe. It is always true that a great portion of emigrants to all new countries, wish to be liberated from all the bonds of religious habits and instruction. And the prospect of such exemption is no inconsiderable motive to their removal. In addition to this, many of the settlers of new countries, who may have been orderly observers of religious institutions, have been such from habit, and the influence of prevailing custom; and when they find themselves in situations where parctices of this kind do not prevail, and where they cannot be maintained without effort and self-denial, their former habits are very easily laid aside. A small portion of the settlers of all new countries are the true friends of Christ. For the holy wisdom of heaven always disseminates the church, and a little of *the salt of the earth* is scattered abroad to prevent universal ruin. But there are many reasons why Christians in new settlements do but little for the cause of truth. Desti-

tute of gospel ordinances, destitute to a great degree of a knowledge of the general dealings of God with his church, their graces languish, their affections are cold, their stupidity and corruptions increase, and their loved Saviour is almost forgotten. They are greatly burdened with the cares of life; the necessary labors for a comfortable living, and for a desirable provision for their families, are great, engaging their constant attention, and they find themselves little disposed to attend to the more important concerns of the life to come. In the new countries, Christians do not have their usual proportion of influence; in the general efforts for pre-eminence which necessarily prevail in an unestablished state of society, the virtues of the Christian character must be obscured. Thus, though God has his witnesses in the new countries, their efforts are feeble, and their success is small.—Of the foreigners, who compose no small portion of the population of our western country, some few, with strong attachments to particular modes and forms in religion, appear to be humble Christians.—But the greater part of them left their native countries with the desire of an emancipation from all the bonds of social order, civil and religious.

The state of the settlements in the western country is such as to render it very difficult for the people to procure the ordinances of divine instruction. The people are widely dispersed over extensive territories; most of the settlements are small, and frequently, at a distance from each other. Usually there are not more than twenty or thirty families, seldom more than fifty or sixty within a convenient distance for public worship. Of this number a considerable part, in many settlements the majority, wish to have no religious service, and no religious observation of the Sabbath. The residue are frequently attached to different systems of religious sentiments, frequently to such as are very erroneous, and thus are unable to unite in any uniform mode of Christian practice. Such a state of things being favorable to the progress of error, errorists of various descriptions readily improve the opportunity to inculcate their favorite notions, which, however variant from each other, are all prejudicial to the cause of truth.—Under such circumstances, it is not to be wondered that the correct ministrations of the gospel are very little if at all enjoyed; that the ordinances of Divine truth are almost unknown. The difficulty of procuring qualified teachers of religion, where there is a disposition to make the attempt, is great; and the obstacles and disappointments attending such attempts, often produce discouragement.—The difficulty of procuring religious books greatly diminishes their circulation. They are scarce and dear, the most of the people feel unable to bear any expense beyond the necessaries of life, and no charitable or literary establishments encourage the diffusion of religious knowledge. While not a small part of the people, from a want of early education, are unable to derive any benefit from the use of books, a general neglect of those means of information becomes in a degree habitual with those who are better able to improve them.—With all these obstacles to the propagation of religious knowledge, it is not to be forgotten that the western country derives no assistance from the

provisions of public law. A people, who have long been used to the aid of civil institutions for the support of the ordinances of religion, do not perceive, and cannot appreciate their salutary effects. Without the influence of the laws of this State, which require that every family should be furnished with a bible, that every apprentice and every indented child, male or female, becoming of age shall have a bible, and that the bible shall be constantly used as a school-book in common schools, it is impossible to say how many families in Connecticut would be destitute of the word of life. With all these provisions, the agents and members of the Bible Society often find families who have not the sacred volume in their house. The western states, generally, have no laws to encourage the diffusion of religious knowledge, or the maintenance of Christian institutions, but rather they studiously avoid every thing of the kind.

From this cursory view of the religious state of the western country, we need not be surprised at the unfavorable facts, which are disclosed in Mr. Mills' letter. It is rather a matter of pleasing thankfulness, that divine Providence has provided for them, against so many obstacles, such a portion of gospel instruction as they appear to enjoy. Some particulars contained in the letter may very properly be noticed. "South of New-Connecticut, few bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place." Of the country further down the river Mr. Mills observes, "There are in the Indiana Territory, according to the last census, 24,520 inhabitants, and there is but one Presbyterian minister, Mr. Scott living at Vincennes. The Methodists, and Baptists are considerably numerous. In the Illinois Territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister." Of the largest and oldest of the western states, it is said, "There are, in Kentucky, as nearly as we could ascertain, 33 Presbyterian ministers. 61 churches, and 1,200 communicants." He mentions a separate Presbytery, a part of which is in Tennessee, containing eleven ministers and about 1000 communicants. The denomination called New-Lights have 15 ministers, 20 churches, and 1000 communicants. There are also 6 Roman Catholic priests, and 12 places of worship." "In the state of Tennessee, there are 22 Presbyterian ministers, and 45 churches. The Baptists have in this state a number of societies." Respecting the Mississippi Territory, the letter observes— "There are at present 4 Presbyterian ministers in the territory, and five or six churches. Whole number of communicants one hundred and thirteen. The Baptists have 6 ministers, and 5 licentiates, about 15 churches, and 494 communicants. The number of the Methodists is about equal to that of the Baptists." In the Orleans Territory, with the exception of one Methodist preacher, there was no minister of any protestant donomination. The whole number of Presbyterian and Congregational ministers mentioned, is ninety-eight. As most of these have two Congregations in an individual charge, the number of congregations supplied, including those supplied by candidates, will be about two hundred. These cannot be estimated to contain on an average more than sixty or seventy families. For

all those who do not voluntarily attach themselves to a congregation, are considered as having no connexion with it. There are thus about 78000 people supplied with religious instruction, by Presbyterian and Congregational ministers. But this supply is partial, as the most of the ministers preach to two different congregations.—A considerable number of preachers and congregations of other religious denominations are mentioned But on the examination of the statement it will appear that the supply of Christian instruction even from these is but small. The Baptists prevail principally in Kentucky. Of these it is said there are 142 preachers, 263 churches, and 21,660 communicants. The greater part of these preachers sustain that character but partially, preaching or exhorting as circumstances or a disposition may afford opportunity, pursuing the work of the ministry, not as the business, but merely as an occasional duty of life. A considerable part of them do not preach steadily on the Sabbath, and the greater part do not sustain the ministerial character on any other day of the week. In saying this, I mean no intimation concerning their moral or Christian character, but merely to show in what sense they are to be considered as teachers of religion. It is well known to be the practice of that denomination, particularly in the western country, to receive to their communion the greater part of those who are considered as belonging to their congregation, including many youths and children. In this number we cannot reasonably include more than 7 or 8 thousand families. Probably about 45,000 people.—The Methodists are the most numerous in Tennessee. Mr. Milis mentions that they have about 80 ordained preachers, 125 licentiates, 13,500 whites in society, and 500 blacks. The most of these preachers are termed "local preachers," and preach but little. They are generally engaged in mercantile, mechanical, or agricultural employments, and some of them in the concerns of civil life. Their circuit preachers, which constitute the smaller part of their number, are generally laborious, and preach much. Those who are considered as connecting themselves with this denomination, are received into their classes, or societies. Many belong to the classes, who are not communicants in the churches. Of those who are said to be in society there are 14,000. Twice that number of people may be considered about the amount of their connexion. The other religious denominations are few. The number of preachers mentioned, besides what have been noticed, are 43. It is also observed there are a considerable number of preachers of the denominations which have been noticed, in different parts of the country, whose numbers could not be ascertained. According to the inferences which have just been made, the number of Baptists in Kentucky, and the number of Methodists in Tennessee, including all the people belonging to those denominations, amount to 73,000. Of these and the other denominations which are mentioned, excepting the Presbyterian, in the countries taken into the account, it may be concluded there are about as many more. About 146,000 people who may be said to enjoy religious instruction. Yet a great portion of those who administer this instruction, without detracting at all from the purity of their intentions, must be very indifferently qualified for the sacred employment. But few have been educated with a view to the

ministerial office, and the greater part are necessarily engaged in the ordinary employments of life.

According to the census of 1810, the states of Ohio, Kentucky and Tennessee, and the territories of Indiana, Illinois and Mississippi, contained 976,152 inhabitants. At the time Mr Mills collected his account, the number must have considerably increased, and after deducting New-Connecticut, probably exceed one million. (The countries of Orleans and Louisiana, we do not take into the account.) Of this population, by the result of the information procured by Messrs. Mills and Schermerhorn in their laborious researches, two hundred and twenty-four thousand may be said to be supplied with Christian instruction and the ordinances of the gospel. Yet this, as we have seen, is necessarily partial and imperfect. Of the remainder of this extensive population, including more than three fourths of the whole, the greater part occasionally hear a sermon, by casually falling into a place of worship, by the means of a Missionary, an itinerant preacher, or at their sacramental occasions, which are commonly public, and attended by a great concourse of people. Some of these have a Bible in their house, yet seldom does it have opportunity to present its heavenly truths to their view. But while this is the case with the better part of those who do not enjoy stated gospel ordinances, great numbers are, in all respects, *without God in the world.*

After presenting this account of the religious character of the western parts of the U. States, it may be proper, previous to any particular remarks, to give a sketch of the external state of religion through our country.—I know of no other criteria to determine the religious character of any people than the number of worshipping assemblies on the Sabbath, and the number of professed teachers of religion. According to an estimate which was made about a year ago, from a careful examination of the best lights that could be obtained on the subject, the number of religious congregations in the United States, exclusive of Louisiana, including all Christian denominations and Jews, was 3800. The number of professed preachers of the gospel was about 2850. The number of worshipping assembles on the Sabbath, who meet to praise and pray, was estimated at 3036.—By the census of 1810, our population without Louisiana, is 7,142,502 There is, therefore, one religious worshipping assembly on the Lord's day, to 2352 inhabitants. For though our population is regularly increasing, there is not an increase of the proportionate number of worshipping assemblies In Great Britain and Ireland, the number of assemblies for worship on the Sabbath, are as many as one to every eight or nine hundred inhabitants. In France, Spain, Portugal, Italy, Austria, and Switzerland, aside from the temporary suspensions of war, the number is supposed to be still greater In Holland, Prussia, Denmark, and the states of Germany, the number is something less, perhaps one to 1100, or 1200 inhabitants. The proportion in the northern kingdoms, probably, is still less; but cannot be estimated lower than one religious assembly to 1400 or 1500 inhabitants. The events of war during the last year, unfolded a state of things in Russia more favorable than had been generally believed to exist. Of many facts, I notice one only. The number of churches in Moscow

was 1600. The population of that city could not be estimated higher than 160,000, or possibly 200,000.—These facts are not stated to produce an unfavorable impression of our native country, which we all love; but that we may have a correct view of our national religious character.—We have been so long in the practice of eulogizing our own country, as distinguished in all excellencies, that we have imbibed a variety of mistakes.—Our Christian standing is lamentably low, such indeed as provokes the holy frowns of a righteous Heaven, and such as it is, it ought not to be concealed.

There is indeed a great difference in different parts of our country. In Massachusetts and Connecticut there are as many worshipping assemblies on the Lord's day, as there are thousands of people. But it is unnecessary to make comparisons.—The number of professed teachers of religion, in European countries, is generally greater than the number of worshipping assemblies on the Sabbath. In our country it is less.

The religious state of our country demands the most attentive consideration of every friend of Zion, and every friend of the best interests of man.—To the readers of a Christian Magazine, it need not be observed that the Church of Christ is a nation's bulwark.—Our statesmen may devise the wisest measures of human sagacity for their country's welfare; the executive officers of the laws may use every effort to resist the torrent of corruption; but if there be not faithful servants of Emmanuel laboring to restore Zion's desolated walls; if there be not many penitent suppliants daily kneeling at the mercy-seat of a divine Saviour, our political watchmen will watch in vain, and our ruin will be remediless.

In some things, the aspects of our country are favorable, and afford grounds of encouragement and hope for the friends of Zion. The Missionary Societies, which have been formed within a few years past, to supply the destitute parts of our country with the blessings of the gospel, do not discontinue, and, generally, do not remit their exertions, to extend the knowledge of our common salvation. The Bible Societies, which are institutions of a more recent nature, have been multiplied, and are making vigorous and most useful exertions, for the diffusion of the Holy Scriptures. It may be safely calculated that the number of Bibles owned in the United States in 1815, will be double the number owned in 1810. These means, which God has appointed for the salvation of immortal beings, will never be wholly unattended with the divine blessing. They will be made effectual, in some degree, of rescuing the slaves of sin from the bondage of iniquity, and bringing them to the enjoyment of Christ.

The exertions which have been made to convey the knowledge and the ordinances of the gospel to the western country, are deserving of the most honorable mention, and have been signally distinguished with the divine blessing. That those extensive settlements are not at this time wholly destitute of the blessings of salvation, is owing under the divine favor, to the benevolent exertions of the friends of truth. The General Assembly of the Presbyterian Church, and the Synod of Pittsburgh, acting as Missionary Societies, have sent Missionaries over that extensive country, and though their own extensive limits

could well employ all their exertions, they have ever been mindful of the infant settlements who were forming and extending our frontiers. The western Presbyteries also, as they have been organized from time to time, though composed of a few members, and these widely separated from each other, have paid a laborious attention to the famishing flocks in the wilderness, multiplying around them; and though able to do but little, have not withheld the crumbs of the bread of life. Individual ministers, of whom many that are pious and faithful, God has disposed to sit down in most inhospitable stations, have labored through extensive regions, generally, without any compensation except a small pittance derived from the voluntary donation of the people. The work of God's good spirit which overspread that country in 1802 and 1803, raised up laborers for the vineyard, and disposed many to hunger and seek for the bread of life.

The part of the State of Ohio, denominated New-Connecticut, is particularly noticed in Mr. Mills' letter. He observes, "that is, in my opinion, far the most desirable part of the state; certainly as respects the moral and religious habits of the people living there. They are far advanced above any country of equal extent and population west of the mountains." This is believed to be a correct statement, and the reason of this favorable distinction is to be found in the systematic and persevering exertions of the Connecticut Missionary Society in supplying those settlements with Missionary labors. Missionaries were stationed there at a very early period of the settlement, and have continued without interruption to the present time. The difference in the state of society, in that and some other parts of the state, is not because of the number of New-England people. Other parts of the state have had as great a proportion of New-England settlers as that. There has been no time in which the majority of the people of New-Connecticut have been natives of New-England. The state of things to which we refer is owing, primarily, to the blessing of God on the labors and the influence of Missionaries. They knew the benefit of systematic regulations, of religious and literary establishments, and their exertions to put them in operation in those infant settlements, have been singularly successful. The judicious method which the Connecticut Missionary Society have adopted, of encouraging the small settlements to call and settle ministers for such a portion of time as they are able, and to employ them for the residue of their time in Missionary service, affords a most powerful encouragement to those who are disposed to make exertions, and defeats the efforts of such as would oppose all gospel ministrations. There are now in New-Connecticut ten or twelve respectable and laborious ministers of Christ, that are settled, whereas without the aids of Missionary exertions, it could hardly have been expected that there would have been any.—These things show sufficiently the immensely beneficial effects which have been produced by the Missionary efforts which have been made by the pious and liberal people of our country for fifteen years past.

With all that is done at present, or that has been yet done in the Missionary service, the calls of the western country and of the various parts of our land, immensely exceed the ability to supply them. If the annual resources of the Missionary Societies in the United States

were five times greater than they now are, they could be most profitably and effectively employed. What a vast population in the western country *are destroyed for lack of knowledge.* Their destitution is in a great measure their own fault. Be it so. *The carnal mind is enmity against God.* The human heart loves not the gospel of salvation. Men will not seek for the knowledge of that truth which teaches that they must deny ungodliness and follow Christ But it must be carried to them, and left with God to be rendered effectual. *Go ye, and teach all nations.* Christ taught his disciples to carry the gospel to their fellow-sinners, to carry it to their eyes, their ears, their consciences, their hearts, not waiting for them to apply for it, and he would accompany it with a divine success.

Our country needs the exertions, and all the exertions of the friends of the gospel salvation, not merely in consideration of the needy state of the new settlements, but of the great destitution of gospel privileges in many of the older parts of the United States. In a paper lately addressed to the public by "The Massachusetts Society for promoting Christian knowledge," it is stated that in the counties of Strafford and Rockingham, the two oldest and principal counties in New-Hampshire, containing according to the census of 1810, (exclusively of Portsmouth and Exeter,) 76 towns and 83,047 inhabitants, 46 towns were, in December last, destitute of the public stated means of grace; and their inhabitants, 40,286 souls, not only precluded from the blessings of a regular ministration of the word and ordinances, but exposed to the errors of enthusiastic and false teachers, by whom the remaining friends of the religion of their fathers are counteracted, depressed and discouraged. Of these 46 towns, some have been destitute ten, some twenty, some thirty, some forty years, and in several the gospel ministry has never been statedly enjoyed." The older counties in the Southern States are hardly less destitute of the knowledge and ordinances of the gospel than the western country, of which we have given a particular account. Indeed it is questionable whether the most popular parts of the states south of the Potomack, including all the flat country, are better furnished with religious instruction, in proportion to their population, than the states adjoining the Ohio.—They feel a great indifference to the gospel of Christ, because they know not what it is. Destitute of the ordinary means of learning its nature and worth, they have the most inadequate or erroneous conceptions of its true character. The people of Richmond, weeping over the smoking ashes of their nearest friends, could subscribe but 2000 dollars for the erection of a Church in the fatal enclosure, because they knew not that the gospel brings effectual consolation to the afflicted. And their first people could speak of those who were suddenly consumed, as going necessarily to heaven, not so much from adoption of errors, as from a want of just instruction concerning the truths of God. Many of the southern planters are men of hospitality and of amiable characters, and would afford encouragement to any discreet faithful minister of Christ. The itinerant Methodist preachers are generally treated with much kindness in the southern states; and it is not because they are Methodists, but because they are ministers of the religion of heaven. Could pious and judicious ministers be sent.

as Missionaries, and directed to fix their stations in the large towns and most public places in the southern states, with an understanding that they were to be supported from abroad so far as they could not be from their hearers, there is sufficient reason to believe that they would in a little time rear and establish respectable congregations, and faithful evangelical churches for Christ. There is every reason to believe that similar measures, could they be adopted and pursued with steadiness, would produce surprising effects in all the destitute parts of our country, to the honor of God, and to the glorious enlargement of our Zion. For these desirable objects, the resources of our Missionary Societies are insufficient; but the exertions and the prayers of God's people will be directed to this most interesting subject that the efforts for the restoration of our beloved American Israel may continually increase, that the salvation thereof may go forth as a lamp that burneth.

In the present state of the Foreign Mission gone from this country, while its operations are necessarily embarrassed by the events of war, and while the resources of the Board of Commissioners for Foreign Missions are amply sufficient for the prosecution of the experiment that is now making, it may be worthy of the consideration of the several Auxiliary Foreign Mission Societies in this state, whether the older parts of our country, which are destitute of gospel ordinances, may not be very proper objects for their charitable attention. In all their efforts for the church's prosperity, may the blessing of the Holy Spirit rest upon them.

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## BRITISH AND FOREIGN BIBLE SOCIETY.

[We impatiently wait for the Ninth Report of this Society, which was made at the Annual Meeting, on the 5th of last May, in London. The following is taken from an English newspaper, and though not expressed in the most fit terms for a religious publication, informs us of the continued success of the Institution, and will warrant the Christian reader in anticipating great satisfaction from a more detailed account of the meeting.] *Ed. C. E. Mag.*

AT the Annual Meeting of this Society, held at Freemason's Hall, Great Queen Street on Wednesday the 5th inst. Lord Teignmouth was in the Chair, supported on his right by the Duke of Kent, the Bishop of Salisbury and other Ecclesiastical Dignitaries, Lord Gambier, Messrs. Thornton and Hoare; on his left by the Duke of Sussex, the Chancellor of the Exchequer, and Mr. Wilberforce; and behind there were many Members of both Houses of Parliament.—His Lordship read with much feeling, a long and very interesting Report regarding the powerful effects which had been made in the dissemination of the Gospel throughout different parts of the Globe, which our limits will not allow us even to recapitulate. It was stated that in the course of the last twelve months 135,500 copies had been distributed, and 40,000 in Ireland. That a similar Society had been established in Petersburgh, under an express Ukase of the Emperor, where subscriptions had been raised to the amount of 60,000 rubies, and that monarch had personally given 10,000. His Lordship also

read a list of the liberal donations, legacies, and subscriptions which had been made for the support of the "British and Foreign Bible Society," by all ranks and religious denominations in different parts amounting to 70,000*l.* sterling 55,000*l.* of which, much to their honor, had actually been furnished by the Auxiliary Societies throughout the United Kingdom.

His Royal Highness the Duke of Kent apologized for the absence of his Royal Brother, York, engaged in urgent military duties; and, after moving that the Report be printed and published, said, he was glad that the fundamental ground of the Society was, that the Sacred Volume was to be distributed without any annotations or comments and every individual left to put his own construction upon it. And it now fell to his share to perform the pleasing duty of proposing a vote of thanks to his Lordship, who so ably filled the chair, and always acted with a modesty inseparable from himself; "and (said his Royal Highness) had I been appointed to that situation I should certainly have apologized for intrusion. His Lordship's exertions have deserved praise far beyond any that this meeting can confer, and I have been only an humble imitator of his Lordship as a fellow laborer in the vineyard." His Royal Highness then sat down amidst shouts of applause. The Bishop of Salisbury seconded the motion and paid a proper compliment to his Royal Highness.

His Royal Highness the Duke of Sussex then rose, amidst acclamations, and said, he was proud to add his applause and join in the vote of thanks: that he entered warmly into the opinions expressed by his dear Relative, and might weaken the cause he had so ably advocated, if he added many words. What he had heard read from the Report [which was done by Lord Teignmouth, in honest simplicity] confirmed the opinion he had entertained of this Society, to which he had not given his name without the most mature deliberation. The Society, his Royal Highness said, felt as grateful for the smallest subscription as for the greatest donation, for Christian charity ought to be in the breast of every man.—All now assembled contributed by their *presence* to that great cause going forth, which was of such incalculable benefit, not only to the world at large, but to this country in particular; and the eye of GOD must look down and bless the work!—"I never have felt," added his Royal Highness, "such an impulse of national pride and gratitude to the Society as I do at this moment; and, in becoming linked to such a Society, I consider my exertions only as a brotherly act."——His Royal Highness then moved thanks to the Vice President, &c. amidst shouts of applause.

The Chancellor of the Exchequer addressed the Meeting: as did also Mr. Wilberforce, who remarked in his speech, that although the Chancellor had changed his place, he had not changed his *opinion* of the Society. Others addressed the Meeting at great length, amidst thunders of applause from an immense assemblage.

It is impossible to do justice to the humility and urbanity which was exemplified in the conduct of the Royal Dukes, and to the general unanimity and co-operation displayed on this interesting occasion by all ranks and persuasions. To every similar institution we have only to say "Go thou and do likewise!"

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## ON CASTING LOTS.

WHATEVER opinion or practice has been handed down from one nation to another, or from one generation to another, possesses the sanction of antiquity, which creates veneration and respect. It is extremely difficult to convince men of any errors, which they have derived from those whom they highly esteemed, and implicitly believed. They feel a strong reluctance to hearing any thing said against a practice or an opinion, in which their fathers, and their fathers' fathers have lived and died. It is probably owing to this, more than to any other cause, that the practice of casting lots has not, long before now, been universally condemned and discarded by Christians. But since men in all ages have been liable to err, we ought to govern every instance of our conduct by a more infallible rule, than that of long and immemorial tradition. Let us, therefore, examine this subject with candor and impartiality, in the light of divine truth.

The first thing to be considered, is the nature and design of casting lots. This implies more than is generally supposed. For, in the first place, the primary design of casting lots is, to take a case out of the hand of man, and refer it wholly to the divine disposal. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Though there are many modes of drawing lots, yet every mode is designed to elude all human skill and sagacity in drawing. A lottery is never supposed to be fairly conducted, unless it take the case to be decided entirely out of the hand of man, and put it entirely into the hand of God. If the managers should fail to do this, their conduct would be universally disapproved and condemned. It is the very nature and design of casting lots in all cases, to refer a matter solely to the divine decision. Nor is this all that is implied in a lottery.

For, in the second place, it carries in it a solemn appeal to God as a righteous and infallible Judge. "The lot causeth

contentions to cease, and parteth between the mighty." Why? Because both parties having submitted their cause to a supreme and impartial Judge, and he having judged infallibly right, they ought to be entirely satisfied with his judgment, and sacredly abide by it. When Saul and Jonathan cast lots in a very serious and important case, they made an explicit appeal to God in the character of a righteous Judge. "Saul said unto the Lord God of Israel, *Give a perfect lot.*" Accordingly God was pleased to give a just and decisive judgment upon the solemn cause referred to him, by an act of devotion. And the apostles considered a lottery in the same light, and conducted it in the same solemn manner. They desired God to determine, whether Joseph, or Matthias, should be the successor of Judas in the apostleship: and the manner in which they committed this weighty matter to the divine decision was perfectly proper. They prayed, and said, "Thou Lord, who knowest the hearts of all men, show whether of these two thou hast chosen. Then they gave forth their lots; and the lot fell upon Matthias." Both these instances show, that casting lots is an immediate appeal to God in the character of a righteous Judge. It is an implicit or explicit calling upon God, to go out of the course of his common providence, and, by some special interposition, determine the cause referred to his decision.

It now remains to enquire, whether this practice be right at the present day. It is readily granted, that God did allow men to cast lots under the Old Testament; but the question is, whether he still allows us to adopt this mode of decision under the gospel. In order to determine this case of conscience, the following things ought to be duly considered.

1. We enjoy sufficient means of knowing our duty, without any special interposition of Providence to discover it. The Mosaic dispensation was attended with great obscurity; and those who lived in the time of it were destitute of many advantages of knowing their duty, which we enjoy. For this reason, God vouchsafed to instruct them in a more immediate manner, by dreams, visions, Urim and Thummim, and the casting of lots. But all these methods of instruction, except the last, every one knows have long since ceased; and why not the last? We have no more need of discovering our duty at this day, by lot, than by Urim and Thummim, or by dreams and visions. The apostle expressly tells us, that the bible is a complete rule of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, *for instruction in righteousness*: that the man of God may be perfect, thoroughly furnished

unto *all* good works." If the bible then points out the whole of our duty, we have no need in any case to cast lots, in order to determine our conduct. And if we have no occasion of appealing to God, for his special direction, what reason have we to imagine, that our appeals will meet his approbation?

2. We have no right to cast lots at this day, because we have no divine direction nor permission to do it. Under the legal dispensation, God frequently directed particular persons to decide certain cases by lot. He ordered the land of Canaan to be divided by lot among the twelve tribes of Israel. "And the Lord spake unto Moses, saying, the land shall be divided by lot: according to the lot, shall the possession thereof be divided, between many and few." It was also by lot, that the daily courses of the priests were determined, and many other matters respecting the temple worship. But in these, and all other cases, in which good men cast lots, they acted by divine direction, which they received either by a divine command, or a divine impulse. There is not the least ground to suppose, that any true Israelites ever cast lots, unless they were divinely commanded, or divinely inspired, to take that method to discover the divine will:— For, if they might have lawfully cast lots whenever they pleased, there is no doubt but they would have done it much oftener, than we have any account of in their history. It was a short, easy, and infallible way of deciding the most important and the most difficult cases; and such they would have been very desirous of referring to God, if they had been left to their own choice. But this was not the case. They had no right to appeal to God for the decision of any cause whatever, without his express and particular direction. And nothing short of the same authority can justify us in casting lots at the present day. But who will pretend, that God has commanded or inspired any to cast lots, since the cannon of scripture was completed? The days of inspiration are past, and God has ceased to govern his people by a special providence. We have no right even to ask God for permission to cast lots, and much less to do it, without his permission.

3. To cast lots is really tempting God, and practically saying, that he *shall* determine such and such cases as we refer to him, by a special providence, which we know he does not mean to exercise under the gospel dispensation. This is acting in the same presumptuous manner, in which Satan would have had Christ acted. He urged our Saviour to cast himself down from the pinnacle of the temple, and to confide in God for his special and immediate protection; but Christ

told him this would be an act of presumption or tempting God, because he had given him no ground to expect his immediate interposition in his favor in such a case. There is precisely the same presumption in casting lots at this day; because it is calling upon God to go out of the course of his common providence, and act as a Judge, which we have no more right to expect, than any other miracle. This may be illustrated by the practice of the Christian church in the ninth century. They made use of various modes of appealing to God, to discover the innocence or guilt of accused persons. One way was, to tie the right foot and left hand of the accused person together, and in that posture cast him into the water. If he sunk, he was acquitted as innocent; but if he floated upon the surface, he was condemned as guilty. Another mode of trial was the fire ordeal. They placed a number of red hot plough-shares in a row, at a certain distance from each other, and ordered the accused person to walk upon them bare-foot. If he did this, without receiving any harm, he was acquitted as innocent; otherwise he was condemned as guilty. These modes of deciding criminal causes have long since been discarded as absurd and impious. But it is easy to see, that they were exactly of the same nature as of casting lots, or appealing to God in the character of Judge; which ought to be equally exploded, as a vain and fruitless, as well as criminal practice. Since God will not be tempted to go out of the course of his common providence to determine cases of equity, there is no safety in deciding any matter by lot, at the present day. Of this, there appears to be an universal conviction. Where can a man be found who believes, that it is safe for a people to choose either their teachers, or rulers, by lot? Who, that has a just and important cause pending in a court of justice, would be willing to have it taken out of the hands of wise and upright judges, and decided by lot? But if it be not safe to determine such weighty and interesting cases by lot, as were thus determined under the Old Testament; how shall we know what cases we may safely determine in this way, at this day? If we may not safely appeal to God in cases of life and death, and in cases where the interest and prosperity of a whole nation lie at stake; how does it appear that we may safely appeal to God in smaller matters? Supposing A and B should claim the whole of a certain piece of land lying between them, and they should cast lots to determine to whom it belongs, and the lot should fall in favor of A. Would this afford any certain evidence to the parties, or to the world, that B had no right to the land? There is the same folly and presumption in men's casting

lots at this day, as there would be in their neglecting to plow and sow, and leaving it to God whether they should have a crop.

But to evade the force of these arguments, some may say, that it does not appear, that good men under the legal dispensation always waited for divine direction, before they cast lots. We do not read, for instance, that God directed Saul to cast lots to discover who had disobeyed his orders. It is true, we have no account of his being divinely directed to take that mode of discovery. But there is good reason to suppose, that he was either commanded, or inspired, to cast lots in such an interesting case. God had frequently inspired him before, which is a presumptive evidence, that he caused him to act under a divine impulse on an occasion which required such a special divine influence. Besides, we can hardly suppose, that he would have presumed to pray for a perfect lot, or that God would have heard his prayer, unless the lot had been cast according to his express direction. But even supposing, that Saul neglected to seek divine permission, it only proves that *he* acted presumptuously, and that God treated him better than he deserved, or had any reason to expect.

It may be further said, that the mariners, who were with Jonah in the storm, cast lots without any permission from the true God; and yet he caused the lot to fall upon the proper person. To this it is easy to reply, that though the God of Israel was under no obligation to give a perfect lot, yet he had a right to do it. He acted as a Sovereign, and governed the lot as well as the winds and waves, to punish Jonah, and to preserve Nineveh. All, therefore, that can fairly be inferred from the conduct of God in this instance is, that though *men* have no right to cast lots without his express permission; yet *he* has a right to order the event so, as best to promote his own glory.

But some may still urge, that there is no force in any of the arguments which have been offered against lotteries, because they do not apply to the present practice of casting lots. We grant, say they, that good men under the Old Testament never did cast lots without the permission of God, nor without appealing to his *special* providence to give a perfect lot. And we further grant, that we have no right to cast lots in the same manner they did, nor to expect the same infallible decision. But we have a right to cast lots, and refer the event to the direction of the *common* providence of God, in which we ought always to confide.

Those who reason in this manner, are desired to consider seriously the following observations:

1. That God does not mean to determine what is right, or what is wrong, in the course of his common providence.—This, Solomon saw, and represented in a striking light. "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all." And he also observed, that in the common dispensations of his providence, God paid no mere regard to the *moral characters,* than to the natural abilities and outward circumstances of mankind. "All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." It is too plain from these passages to need any further proof. that God does not mean, in the course of his common providence, to distinguish the righteous from the wicked, nor to determine the justice or injustice of their conduct, in any of their concerns, or disputes with each other. And if this be true, they certainly have no right to put any case out of their own hands, and refer it to his common providence. To cast lots, therefore, in order to refer any matter to the decision of common providence, is both folly and presumption.

2. It is to be considered, that God requires men to determine their duty, in all cases, by the exercise of those rational and moral powers, which he has given them for that very purpose. Since God has made us wiser than the beasts of the field, he forbids us to be like the horse or the mule without understanding. Since the inspiration of the Almighty has endowed us with natural and moral discernment, he commands us to show ourselves men, and judge righteous judgment. Upon this ground our Saviour requires us, even of ourselves, to judge what is right. And wherefore, says the apostle, be ye not unwise, but understanding what the will of the Lord is. These prohibitions and injunctions are clothed with divine authority, and lay all men under the highest obligation to judge for themselves what is right, and to act accordingly. But whenever they cast lots. they neglect to use their intellectual faculties, and voluntarily put it out of their power to judge righteous judgment. For there is no case that can be decided by lot, but what might be decided by reason. So that there is no supposable case in which men can cast lots, without violating the plain dictates of both reason and scripture.

3. It is still further to be considered, that men have no right to trust Providence, without doing their duty. So long as they do their duty, it becomes them to leave the event to God, and cheerfully submit to his disposing providence.— This sentiment Joab inculcated upon the minds of his soldiers, with great propriety, just as they were going into battle against their enemies. "Be of good courage, and let us play the man for our people; and for the cities of our God: and the Lord do that which seemeth him good." It was in their power to fight courageously, but not to command success.— In the discharge of their duty, they had a right to trust providence for the event, and they were succeeded in their bold and benevolent exertions. While men exert their best abilities to discover their duty, or to decide their disputes, or to promote the public good, they may safely leave all consequences to God. But when they cast lots, they bury their talents, neglect their duty, and refer that to God, which belongs to them to do. This is not *trusting* but *tempting* providence. Supposing the Treasurer of the State should be suspected of embezzling the public money, and the General Court should appoint two of their number, who were expert in figures, and well furnished with proper documents, to look into the matter and determine whether there were any just ground of complaint. Would that committee have a right, without exhibiting their documents, or examining the Treasurer's books, to cast lots, and refer it to the decision of providence, whether the Treasurer had been delinquent or not? Common sense says, that casting lots in such a case, would not be trusting providence but tempting God. And since this holds true in every species of lottery, it is always both unwise and criminal to cast lots.

Now, if the foregoing observations have fully established the point, that there is an *intrinsic evil* in casting lots, then we may fairly conclude, that no good ends proposed can ever justify the practice. There are many modes of conduct, which are in their own nature indifferent, and which become either right or wrong, according to existing circumstances; but whatever has an intrinsic evil in it can never become right. It is always wrong to do evil, that good may come. Could it be demonstrated, that lotteries in all cases have a natural tendency to promote both public and private good, this would not take away their intrinsic evil, and render them innocent and laudable. But it can hardly be doubted, whether it is not their natural and general tendency, to corrupt the morals, disturb the peace, and injure the interests of every human society. A late writer, who has spent much time

and pains in investigating the sources of moral corruption in the city of London, assures us, that lotteries have been one of the principal causes of spreading vice and misery in that great metropolis. And this representation is confirmed by general observation and experience. But notwithstanding all this, we find that politicians, moralists, and divines, will maintain, that lotteries may sometimes serve very useful and important purposes, and in such cases, they may be permitted by civil authority, and countenanced by all classes of people. A few years ago, the associate Presbytery of Pennsylvania publicly condemned lotteries, and agreed to debar from their Christian communion such as should be concerned in them; yet they allowed, that casting lots is a divine ordinance, and may be practised in a serious manner, for the sake of answering serious and important purposes. But, if casting lots be not a divine ordinance under the gospel, and cannot be practised without tempting Divine Providence, then it ought to be totally condemned and discarded, both by private individuals and public bodies. No considerations can make it right to tempt God, and commit a moral evil. Allowing that lotteries may, in some instances, repair the losses of the unfortunate, supply the wants of the poor, and promote the great interests of learning and religion; yet these benevolent ends will not sanctify unlawful means. A legislature would as really tempt providence, by granting a lottery for the purpose of building a house for the public worship of God, as by granting a lottery for the purpose of building a theatre for the purpose of public amusement. As it would be wrong for a people to cast lots, in order to determine whether they should build a meeting-house or not, or in order to determine the place upon which to erect it; so it would be equally wrong to make a lottery for the purpose of raising money to finish it. In a word, since there is an inherent moral evil in lotteries, it is certain to a demonstration, that it never can be right to employ them to promote either the temporal or eternal good of mankind.

*Secondly,* It may be fairly inferred from the principle which has been established, that no considerations can justify the practice of Duelling. This mode of settling controversies partakes of the nature of a lottery, and derives its origin from it. The practice was approved in the same dark ages, in which other methods were employed to refer important criminal causes to the immediate decision of God. Mosheim says, "The trial by *Duel,* or single combat, was introduced by a king of the Burgundians; that the successful combatant was supposed to be in the right; and that this barbarous test of

truth and justice was, in spite of humanity and common sense, adopted by the Lombards, French and Germans, and derived from them to other nations." Though the modes and forms of duelling may have varied, from time to time, yet the explicit or implicit design of it has always been the same.—Each combatant professes to rely more upon the justice of his cause, than upon his own strength and dexterity, for success; which is a practical appeal to God, in the character of a just and impartial judge. But this is an awful act of presumption; and while the combatants are contending with each other, they are, at the very same time, contending with their Maker, and must sooner or later answer it to him, who will not be mocked.

*Thirdly.* In the light of this subject we may clearly discover the criminal nature of all Games of Chance. These are essentially different from those amusements, which are mere trials of skill, and which may, at proper times and for proper purposes, be innocently and even usefully practised. But all Games of Chance partake of the nature of a lottery, and carry in them an implicit appeal to God, which is a profane trifling with the Supreme Disposer of all events. In cards and dice, and in every Game of Chance, there is always a lottery, which gives an advantage to one, and takes an advantage from another, so that success does not entirely depend upon any human art or sagacity. Those, therefore, who join in games of this kind, whether they realize it or not, do actually tempt God, and provoke him to send them a curse instead of a blessing. There are seasons and circumstances, in which good men may find it necessary to relax their minds by innocent diversions; but no one, who means to do every thing heartily as unto the Lord, and not unto men, can consistently countenance cards, or dice, or any Games of Chance, either as a party, or a willing spectator. These are sinful amusements, which ought to be universally condemned and laid aside.

On the whole, it is devoutly to be wished, that all characters and descriptions of men would seriously attend to the criminal nature and destructive tendency of casting Lots, and unite their voices and exertions in putting a final stop to this dreadful source of impiety, immorality, poverty and destruction. Thousands and thousands have been ruined in their personal peace, domestic comfort, temporal interest and eternal happiness, by this fashionable mode of tempting God. Let all, to whom it belongs, use every proper method to suppress lotteries of every kind. It nearly concerns parents and guardians, public and private teachers, informing and exe-

cutive officers, and, above all, the makers of our laws, to exert their authority and influence in abolishing this great and growing evil, and in snatching multitudes of amiable and promising youths from the gulf of ruin. PHILONOUS.

*Mass. Missionary Mag.*

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## *An Historical View of the First Planters of New-England.*

### No. III.

(Continued from Page 134.)

THE accession of King James I. to the throne of England, in the year 1603, inspired the Puritans with hopes that their cause which had long been severely oppressed, would now experience the royal favor. Bred from infancy in the bosom of the Church of Scotland, ever professing the highest veneration for the religion of his country, having given repeated testimonies of his strong attachment to its respective institutions, it was generally believed that, under his government, the usurpations of prelacy would be restrained, and the interests of the Puritans be rescued from oppression. The least that was expected, was that the laws enacted against Non Conformity in the late reign, if not abrogated, would be abated in their rigor. The Presbyterian churches in England had every reason to promise themselves the same royal protection which was experienced by their sister churches in Scotland.

After the King had become quietly seated on the English throne, his conduct towards his English subjects disappointed the expectations of all men. His Presbyterian principles, of which he had often made such solemn professions, were now wholly laid aside, and no English monarch has ever professed a stronger attachment to Episcopacy, or a greater aversion to all the sentiments of the Puritans. Though destitute of that vigor of mind which was necessary for the execution of his projects, no prince of the Stewart line carried higher the pretensions of the prerogative, both in civil and ecclesiastical authority. Accordingly, he ever made constant exertions to favor the claims and strengthen the power of the prelates, and to reduce all non-conformists to a strict compliance with the canons of the church.

While the King was on his journey from Scotland to London, to take possession of the government, a petition was presented him, supported by a great number of signatures, praying for the reformation of several abuses prevailing in the church, explicitly pointed out in the petition. On this subject Mr. Hume observes, "Though the severities of Eliza-

both towards the catholics had much weakened that party, whose genius was opposite to the prevailing spirit of the nation; like severities had had so little influence on the Puritans who were encouraged by that spirit, that no less than seven hundred and fifty clergymen of that party signed a petition to the king on his accession; and many more seemed willing to adhere to it." From these remarks of the historian it is observable, that the same severities had been exercised under Elizabeth against the Puritans as against the Papists; that, still, a great number of ministers were advocates of their sentiments; and that "the prevailing spirit of the nation" was in their favor.

In consequence of this Petition, the King appointed a public conference to be held at Hampton-Court, declared in his proclamation, to be "for the determining things pretended to be amiss in the church." In this conference the King presided, attended by his privy counsellors; and the parties were nine bishops and a number of dignitaries of the church in behalf of the establishment, and four ministers on the part of the Puritans. The Puritans presented their request for a reformation of several things in the present order of the church, and were about to show that those things to which they excepted were contrary to the word of God. They were often interrupted by the Archbishop, and treated with contumelious language. In many instances the King acted rather the disputant than the moderator, and attempted to overbear the Puritan divines by assertions and authority. This conference, in which no opportunity of fair argument was allowed the Puritans, issued in a triumph of prelacy; not a triumph of reason and truth, but a triumph of arrogance and power. The King ordered, with the consent of the Bishops, a few trifling alterations or explanations in the book of common prayer, but he would suffer no invasion of the claims of episcopacy, or of the forms and ceremonies of divine worship. One of the puritan divines, Mr. Chaderton, "fell on his knees, and humbly prayed, that the surplice and cross might not be urged on some godly ministers in Lancashire; and Mr. Knewstubs desired the same favor for some Suffolk ministers." The King replied, "We have taken pains here to conclude in a resolution for uniformity, and you will undo all by preferring the credit of a few private men to the peace of the church: this is the Scots way, but I will have none of this arguing, therefore let them conform, and that quickly too, or they shall hear of it; the bishops will give them some time, but if any are of an obstinate and turbulent spirit, I will have them enforced to conformity."*—

*Neal.

At this conference, the puritan divines prayed that there might be a new Catechism, and a new translation of the Bible: to which, under his own regulations, the king consented.

The result of the Hampton-Court conference convinced the nation that the Puritans would receive no countenance or indulgence from the crown, that the penal laws enacted against non-conformity would experience no relaxation, that the tyranny of the prelates would have the full support of royal authority. This conference was succeeded by a royal proclamation, in which all subjects are enjoined to conform to the doctrine and discipline of the church as now established, and to expect no further alterations. The Convocation of the Clergy which sat soon after, passed a great number of Canons, many of them very severe against every degree of non-conformity, to which all who refused their assent were to be punished with excommunication. A person excommunicated by ecclesiastical authority, was deprived of all religious privileges, even Christian sepulture; and, in a great measure, of the privileges and protection of civil law.

The See of Canterbury having been vacated by the death of Archbishop Whitgift, soon after the Hampton-Court conference, it was supplied by the appointment of Archbishop Bancroft. A great advocate of prerogative, a man of fiery temper, of strong resentments, of implacable feelings, he was a proper instrument to attempt the execution of the visionary measures of the king respecting uniformity, and to enforce the rigid penalties of the ecclesiastical laws. The Puritans, therefore, soon found their sufferings to increase. A more strict inquisition was made of all who fell under suspicion, with regard to their compliance with the prescribed ceremonies. He enjoined a strict observance of all the festivals of the church, with all the particular forms of divine service and administration of ordinances, and the appointed vestments of the clergy. He required a new subscription to the Articles prescribed by his predecessor, respecting the supremacy and compliance with all the forms of the Liturgy, against which the Puritans had uniformly protested as an insupportable grievance. The number of ministers who refused this subscription, Mr. Neal calculates, to be not less than fifteen hundred. In twenty-four counties, there were 746. The Court of High-Commission proceeded with rigor against those who refused to subscribe, or to comply with the appointed forms of worship. Delinquents were punished at the discretion of a court, exasperated by ill success and unrestrained by law, by suspension, deprivation, fines and imprisonment,

in many instances, fines and costs reduced the sufferers and their families to beggary, while long and severe imprisonment often terminated in the death of the victim.

These severe persecutions affected the laity as well as the clergy. Whoever were found attending any religious exercises, excepting such as were appointed in the book of common-prayer, were sure to experience the resentment of the High-Commission. All who presumed to espouse the cause of the non-conforming clergy, or to vindicate the sentiments of the Puritans, exposed themselves to the censure of the late canons, and all their penalties. Did any dare to censure the usurpation of the prelates, or the severities of the High-Commission, they were subjected to all the rigors of persecution. If any appeared in an unusual sanctity of life, were conscientious observers of the sabbath and of the real duties of religion, they were stigmatized as Puritans, they became the subjects of suspicion, and if they were so fortunate as to avoid the arm of power, they became the mark for the finger of scorn. Persons of all stations in life experienced the severities of the times. Various attempts were made in parliament, and even in the convocation, to restrain the excesses of ecclesiastical tyranny, and to alleviate the sufferings of the Puritans, but they were ineffectual.

The weight of religious intolerance having been long endured, its severities continually increasing, there being no reasonable prospect of relief, many people began to entertain serious thoughts of leaving their native country, the land of their fathers' sepulchres, and the unchanging object of their affections; to seek in foreign lands that religious freedom which is the birth-right of every Christian. They loved their country and its laws, but the kingdom of Christ and the precepts of his word had a higher place in their affections. As early as the year 1602, a number of pious people in the north of England finding themselves and their ministers greatly distressed by the ecclesiastical courts, wishing to enjoy the privileges of the gospel according to *the simplicity that is in Christ*, unadulterated by human inventions and impositions, entered into a solemn covenant "to walk with God and one another, in the enjoyment of the ordinances of God according to the primitive pattern." Unable to maintain this their covenant in their own country, they were obliged to look to others, where the church had rest. The states of Holland, at this time, gave a free toleration to different denominations of protestants, and the constitution of the Dutch Reformed churches was agreeable to the sentiments generally entertained by the Puritans in England. These considerations,

with the vicinity of the country, and the constant intercourse maintained between the two nations, induced many of the Puritans to turn their attention to that country. At first, individuals and single families went over to Holland where they united with the churches of the country, or attached themselves to English garrisons, who then occupied some of the Dutch towns. The number of emigrants increasing, Archbishop Bancroft procured a proclamation from the King, by which these emigrations were strictly prohibited. This was seconded by new vigilance and increased severities in the ecclesiastical courts. The Pursuivants [constables of the Bishops' courts] were ever on the alert, to enforce conformity to the ecclesiastical laws, and to prevent all emigrations.—Forbidden to worship God according to his precepts, at home, the unhappy sufferers were not allowed to go abroad to seek the privilege. Such measures, however, opposed to the resolution of religious liberty, to the firmness of integrity, and to the dictates of duty, were utterly ineffectual.

Mr. John Robinson, a divine belonging to the county of Norfolk, eminently distinguished for abilities, learning and piety, and the various requisite qualifications of a minister of Christ, having been, with his congregation, greatly harrassed with the tyranny of the spiritual courts, they determined to leave their country in a body and retire to Holland. When they first contemplated a removal, they thought of fixing their residence in the wilds of America. But the attempt appearing too arduous, they removed from their native country and settled in Amsterdam, in Holland, about the year 1607. As this congregation commenced the settlement and constituted the first church in New-England, their history deserves our particular consideration.

Mr. Robinson and his congregation, having resolved on a removal, and having disposed of their property with that view, had many difficulties to encounter to effect their emigration. There was a general prohibition of emigration, the Puritans who were suspected of such attempts, were narrowly watched by the ecclesiastical authorities. The ports and harbors were carefully inspected, and, the design of this congregation being suspected, strict orders were given that they should not be suffered to depart. They were necessitated to use the most secret methods, to give extravagant fees to seamen, by whom they were often betrayed. Twice they attempted to embark, were discovered and prevented. At another time, having got on board a ship, with their effects, the Shipmaster sailed a little distance, then returned and delivered them to the resentment of their enemies. The next year they made

another attempt, in which after the severest trials, they succeeded. Having engaged a ship belonging to Holland for their conveyance, they were going on board. By some treachery, their enemies had been informed of their design, and, at this juncture, a great number of armed men came upon them. A part of the men were on board, without any of their effects, the women and children were in a barque approaching the ship. The Dutch captain, apprehensive of danger to himself, hoisted sail, and with a fair wind directed his course to Holland. The passengers used every effort to persuade him to return, in vain. They saw their wives and children fall into the hands of mercilless enemies, unable to afford them any relief. They had none of their effects, not even a shift of clothes on board. A violent storm came on, which raged seven days without intermission. By the violence of the storm they were driven to the coast of Norway. On a sudden, the sailors exclaimed "The ship has foundered; she sinks! she sinks!" The seamen trembled in despair; the pilgrims looked up to God and cried, *Yet Lord thou canst save. Yet Lord thou canst save.* To the astonishment of all, the vessel soon began to rise, and rode out the storm. At length they arrived at their destined port, and united in the praise of their Holy Preserver, in the words of the Psalmist, *O that men would praise the Lord for his goodness, for his wonderful works to the children of men.* After some time all their friends who had been left, by the favor of a gracious Providence, *in perils of robbers, in perils by their own countrymen, in perils in the sea, in perils among false brethren,* arrived safely in Holland, where they mingled their mutual congratulations with grateful praise to God. A few remarks on these events still remaining on the records of this ancient church, are deserving of notice. "I may not omitt the purite that came heerby; for by these soe publicke troubles, in soe many eminent places, their cause became famous, and occationed many to looke into the same. And their godlye carryage and christian behaviour was such as left a deep impression in the minds of many. And altho some few shrunke att those first conflicts as sharp beginninges, (as it was noe marvell,) yett many more came on with ffreshe corage, and greatly anymated others. And in the end notwithstanding all these stormes of opposition, they all gott over to *Hollande* at length some att one time and some att another, and mett together againe accordinge to their heartes desires, with noe small rejoiceing."

This congregation fixed their residence in Amsterdam.—But in consequence of some unhappy disputes which then

agitated the other English churches in that city, they thought it prudent to remove. Accordingly, they removed the next year and settled in the city of Leyden. There they were kindly received, and enjoyed a quiet habitation. As the flames of religious tyranny and persecution continued to rage in England, many of their countrymen went over and joined with them, where, under the able ministry of their beloved Pastor, they continued in great union and prosperity, and became a great congregation. *Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied.* The church contained three hundred communicants. After the tempests of persecution and the severe perils through which they had passed, this quiet habitation was to them a happy foretaste of that rest which *remaineth for the people of God.*

When Mr. Robinson first separated from the church of England, he was inclined to the sentiments of the Brownists; a sect of rigid sepparists, who denied the Church of England to be a true church. But in consequence of considerable conversation with the learned Dr. Ames and his own careful reflections, he became convinced of the error of the Brownists, and was ready to extend Christian communion to his brethren of the established church. His church was established upon the principles of the Independents, of which denomination of Christians, who afterwards became so numerous in England and in America, Mr. Robinson is considered the father.—The ecclesiastical constitution and doctrinal sentiments adopted by Mr. Robinson's church at Leyden, was the germ from which all the New-England churches have sprung.

After remaining a number of years in Holland, this *little flock* found their situation, on many accounts, unpleasant.—The immoralities of their neighbours were dangerous to the rising generation, the difficulties of procuring a comfortable living induced many of their sons to enter the Dutch armies and navy, there was reason to apprehend their posterity would become incorporated with the people of the country, and their church become extinct. These considerations added to the more powerful motive, the hope of laying a foundation for the extensive advancement of the kingdom of Christ in the western wilderness, induced them to remove to America.—Previous to their final determination, as their governing maxim always was, *In all thy ways acknowledge God, and he shall direct thy paths,* they set apart a day for fasting and prayer, to seek direction from God.

Their removal being resolved, new difficulties were to be encountered. They applied for leave to go under the royal

sanction, but were repressed. At length they obtained permission from the Virginia company to make a settlement near the mouth of Hudson's River, and after many delays had some unofficial intimations that they would not be molested in the exercise of their religion. It was resolved that a part of the congregation should first remove, and the major part with their Pastor, should remove after the new settlement had commenced. This produced a scene, *their parting*, not to be described. Mutual sufferings and a long period of harmonious union had endeared them to each other, by the strongest ties. Previous to their departure, they observed together one more solemn day of humiliation and prayer.—On that occasion Mr. Robinson preached from Ezra viii. 21. *Then I proclaimed a fast there at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones and for all our substance.* After this, say their records, "They left that goodlye and pleasant city, which had been theire resting-place near twelve yeeres. But they knew they were *pilgrimes*, and looked not much on those things but lifted up their eyes to Heaven, theire dearest country, and quieted theire spirits.—But truly doleful was the sight of that sad partinge, to see what teares did gush from every eye and expressions which soe piersed each others harte, that sundrye of the Dutch strangers could not refrain from teares. But the tyde calling them to departe, their Rev. Pastor falling down on his knees, and they all with him with watery cheeks commended them, with most fervent prayers to the Lord, and his blessinge, and then with mutual embraces, and many teares, they took their leaves of one another, which proved to be their last leave with manye of them."—They sailed to Southampton in England, where they met the other ships and their friends, who were going with them from England. This was in July, 1620.

On the fifth of August they sailed from Southampton, but on account of bad weather and the leakiness of one of their vessels, they were obliged twice to put back. The poorer vessel they were compelled to leave, while as many as could be accommodated, one hundred and one persons of the adventurers, entered on board the other ship and took their last leave of the land of their fathers, on the sixth of September. *Called to go out into a place which* they *should after receive for an inheritance,* they *obeyed; and* they *went out, not knowing whither* they *went.*

After a tedious voyage, safely housed in the ark which God in his providence had directed them to prepare, protected by him who *directs the storm*, on the tenth of November they

arrived at Cape Cod. The Dutch, intending to keep possession of Hudson's River, had bribed the shipmaster to carry these adventurers so far southward, that they should not find their intended place of residence. They had found land and it was too late in the season to put to sea again. They were in a good harbor, but on a most barren inhospitable shore.

On their arrival, they stepped upon the strand, and with bended knees gave thanks to God who had preserved his church in the ark, who had preserved their number entire, and brought them in safety to these unhallowed shores. Being without the limits of their patent, as to civil government, they were in a state of nature. They therefore procured and signed a civil compact, by which they severally bound themselves to be obedient to all ordinances made by the body, acknowledging the King of Great Britain to be their lawful sovereign. They say in the preamble, "Having undertaken for the glory of God, and advancement of the Christian Faith, and Honor of our King and Country, a voyage to Plant the first Colony in the Northern Parts of Virginia." This instrument was executed on board their ship on the eleventh of November. Mr. John Carver, a man of distinguished abilities and eminent piety, was chosen their Governor.

The prospects now before them were such as to appal any other than our fathers. In a most howling wilderness, inhabited by pagan savages and wild beasts, a dreary winter approaching, no shelter from the tempest, and, as yet, no place of abode. They had one resting place and that was their all. Their trust was in Him who hath said to his chosen, *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.*

After several unsuccessful attempts to find a convenient place for their residence, a party sent out for discovery, entered the harbor of Plymouth. In a severe storm on a December night, having, with their little barque, narrowly escaped a shipwreck; they were *cast upon a certain island* in the harbor. This was on Friday night. The next day they dried their clothes, concluding to remain on this little island, till after the Sabbath. This little band, about twenty in number, observed the next day as a Sabbath, which was the first Sabbath ever observed in a religious manner, on the New-England shore. Having examined the harbor, they returned to the ship, which weighed anchor and brought in their consecrated cargo in safety. Here these pious pilgrims landed on the twenty second of December, 1620. They called the place Plymouth, the name of the town from which

they last sailed in England. They now had a country and a home, but they had a better country on high.

They had now to contend with the inclement seasons, with innumerable privations, in a constant fear of a savage foe. But God had prepared their way before them. A desolating plague, which prevailed among the natives about three years before, had nearly depopulated those parts of the country. On this account, they received very little molestation from the savages for many years. Had they been carried to Hudson's River, according to their intention where the savages were numerous, there is much reason to believe the little colony would have been cut off. Infinite Wisdom directed their course to their prepared habitation. *We have heard with our ears, O God, our fathers have told us, how thou didst drive out the heathen with thy hand, and planted them.*

The severities of the season, their unwholesome food, and their incessant labors, brought upon this little flock a general and very mortal sickness, so that forty-six of their number died before the opening of the ensuing spring. Of those who survived, the most had been severely sick. Who can contemplate this little band, in an uncultivated wilderness, with no promise of support from their mother country, exposed to the inclement skies, of a dreary winter, with scanty supplies of food, utterly unskilled and destitute of the means for the cultivation of a new country, with no security for future harvests; surrounded with a savage enemy whose seats and prowess they could not know, visited with a raging disease, committing, at times, two or three in a day to the grave, of the living scarcely enough who had strength to perform the rites of sepulture;—without despondency, firmly determined to abide the just appointments of Heaven; and not admire a virtue which the religion of the Lord Jesus alone can furnish, and a patriotism to which the canonized heroes of Rome were strangers. Had their object been to obtain a property for themselves and their posterity, or to obtain a name among the heroes of enterprize, they had sunk under their sufferings. Their souls were strengthened with other prospects. They confided in the wisdom of Heaven, they firmly believed that the Most High would here plant and maintain his church, that he would make the American *wilderness like Eden, and her desert like the garden of the Lord.* Buoyed up by faith, strengthened by the promises, obstacles vanished before them. They knew God had often led his church into the wilderness, but he had never forsaken her. He *raised up the righteous man from the east,* brought him to a strange country, *the Canaanite was then in the land,* but *he*

*gave them as the dust to his sword, and as driven stubble to his bow.*

On the fifth of April after their arrival, the Plymouth company were called to mourn the loss of their excellent governor, and a deacon in the church, Mr. Carver. Mr. Bradford, a gentleman of distinguished worth, was chosen to succeed him, and excepting four years, he was annually elected to the office till his death, in 1657. A little before the death of Mr. Carver, the Indian Sachem Massasoit, came into Plymouth, in a friendly manner, and entered into a treaty of friendship with the Colony, which he observed inviolably till his death. He was father of the famous Sachem, King Philip.

After the first desolating sickness, the people of Plymouth were, generally, very healthy, and the most of the first planters who survived that epidemic, lived to old age. Their privations, however, and their sufferings inseparable from the circumstances of their situation, were great in the extreme. Their property was principally, held in common stock for the support of the whole. And the wants of the few first years consumed the most of their store. Through fear of the natives, having received some threatening intimations from some of the tribes, they were necessitated to erect a fort, to empale their whole village, and to keep a constant guard.—In their excursions to find a proper place for settlement, while their ship lay at the Cape, they found about ten bushels of Indian corn which had been buried, for which they afterwards paid the owners, which helped to preserve their lives the first winter, and afford them seed for planting in the ensuing spring. Some friendly Indians taught them the manner of raising their corn, but their crops were very unequal to their necessities. Mr. Hutchinson is of opinion that no English grain was raised in the colony previous to the year 1633; when a few ears of rye were produced. The first domestic cattle were brought to the colony in 1624; previous to which, they had none for milk or labor. The most credible historians affirm that these pilgrims subsisted, in repeated instances, for days and weeks together, without bread, feeding upon the wild nuts of the woods, and shell-fish—Their difficulties for cloathing were equally great.—Some of the ancient writers intimate, that the great mortality in the first winter, appears to have been the means, under a wise providence, of preserving the colony from perishing by famine.

The second summer after their arrival, the settlement was threatened with a famine by a severe drought. From the third week in May to the middle of July there was no rain,

Their corn, for which they had made their utmost exertions, withered under the heat of a scorching sun, the greater part of it appeared irrecoverably lost. The Indians, seeing their prospects, observed they would soon be subdued by famine, when they should find them an easy prey. A public fast was appointed and observed with great solemnity. The morning and most of the day was clear and hot, but towards evening, the clouds collected, and, like the gracious influences of God, the rain descended in moderate yet copious showers. This revived their expiring crops, and produced a plentiful harvest. After which they observed a day of public Thanksgiving. I believe this to be the origin of our annual Thanksgivings. This event made an astonishing impression on the minds of the Natives, who saw and acknowledged that the God of the Christians was great, and good, and a hearer of prayer.*

In the autumn of 1621, the plantation received an accession of settlers, of about thirty five, of their friends from Holland. In the year 1625, their venerable and beloved pastor, the Rev. Mr. Robinson, died at Leyden, in the 50th year of his age. He was thus prevented from ever seeing his much-loved American church. After his death, the most of his congregation came over to Plymouth.

The Planters who first came to Plymouth were accompanied by Mr. William Brewster, a ruling elder in the church, who supplied, in a good degree, the absence of their pastor. He was a man of abilities and learning, having been liberally educated at the University of Cambridge, and of great piety. Being an able and useful preacher, he served the congregation in that capacity the greater part of the time till his death, about twenty-three years after the first settlement. The congregation, however, enjoyed the labors of other ministers during this period.

This little colony continued for many years in harmony, and were, perhaps, as eminent as any people which have appeared in modern times, for continuing *stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.*—[To be Continued.] O.

* See Morton, New-England Memorial, and others.

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## *Plain Thoughts on a Great Subject.*

THE Lord is incomprehensible in his works. Their greatness, their extent, their variety and their goodness will be matter of wonder to his creatures for ever; it is by his works, that God displays his own infinite nature to creatures, thus leading them to an enjoyment of himself; and we may

determine they will for ever appear wonderful, and be so in the sight of angels as well as of men. All our knowledge of God is through the medium of his works. There is no intimation, that creatures will ever be able to look directly on God, and to see his perfections, either intuitively or without a medium, as he sees, and knows himself.—The display which God made of himself was begun in creation, and has been continued in his providence. His providence is a most wise government of all his works, and perhaps is not different from a continued creation; for it implies a continued exercise of the same power and wisdom, which were exerted in creating. His upholding and government of all things, are as much an effect of the present will of God as creation was; so that in the highest sense it is true, in him "we live, are moved and have our being." He is a God always present,—always acting in our existence, and there is no more possibility of our being distant from him, than there is of a most dependent effect being separated from a most absolute cause.

The providence of God is a vast scheme of divine action in upholding and directing his works. It is a vast and eternal display of himself to the finite understanding of his creatures. His common providence is the constant exercise of an efficient agency, according to certain laws of existence and action which we call the established laws of nature. His special providence is a divine agency exerted in a manner, different from the known and established laws of nature and divine action; which is designed more fully to display himself, for his own glory and the good of his creatures. As his scheme of counsel and action was most perfect from eternity, and best in all its parts, the distinction between common and special providence, doth not imply any separation or imperfection of counsel in God; or that he was disappointed in the laws and events of his common providence. Both common and special acts of providence were equally included in the original plan; and the verbal distinction was introduced, merely to aid weak creatures in conceiving and describing to each other the deep things of God. Among the works of his special providence, we may number the great and glorious redemption of sinners. Creation was a great display of himself, and was necessary to precede; but redemption is greater. It more gloriously unfolds the rectitude and goodness of God, his manner of enjoying himself, and of leading his creatures to the same blessed enjoyment, the unchangeable nature of his law and government, and the inseparable connection between holiness and happiness. Redemption was designed by God to be the highest display of himself, and the means of introducing into

the universe the greatest happiness of creatures, and the greatest declarations of his own glory. Therefore, we should not view redemption as designed to amend a defect in the original scheme of divine government; but should rather consider the creation as preparatory to the work of redemption. Redemption will give more additional glory to God, and happiness to creatures, than could have been from creation without it; and therefore this dispensation of grace, may fitly be called the greatest and most glorious of God's works. It is said, "to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." The church here means, the redeemed church saved from among men. By principalities and powers in heavenly places is probably meant some other orders of holy and intelligent creatures.

It appears by revelation, that in displaying himself, the ever blessed God acts by the Son, the second person of his divine nature. He was the Creator, is the Redeemer, and will be the Judge of angels and men. In him all the holy creation is united, and by him united to the infinite godhead.

He is the Creator of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist," that is, are upheld in being. Jesus Christ in some sense is the head, in whom all created beings are united and brought nigh to God. How he is the head of redeemed men is very clearly described in the scriptures. There are also many clear intimations in the word of God, that he is, in some sense not explained to us, the head of the holy creation.—"By him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven. And ye are complete in him, which is the head of all principality and power. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." The wonderful scheme of divine wisdom in redeeming men, will have a great influence on the state and blessedness of all intelligent creatures. —Though it be men only who are redeemed through the blood of Christ, other holy creatures will be greatly benefitted, and their most pure happiness and moral glory will arise from thistransaction. The greatest glory of God, and the greatest happiness of his creatures will be for ever

united. The greatest display of his essential goodness will make him most glorious, and his holy creatures most blessed; so that angels may be deeply interested, and their increase of holiness and happiness depend on the gospel grace, although they never sinned or needed redemption. The proper meaning of the word angel is a *messenger*, and it is figuratively applied in the holy scriptures, as a general name for all the invisible created spirits. It most commonly means spirits of some order different from the souls of men; but sometimes is used for the spirits of just men made perfect in glory. In the xxii chapter of Rev. one who is called an angel told John, he was of his brethren the prophets.

These invisible spirits are used by God as messengers or agents of his providence in the work of redemption. The heavenly hosts are described as joyful spectators of the great events in the kingdom of grace. At the incarnation they sang an hymn of praise. There is joy in the presence of the angels of God over one sinner that repenteth. Christ will come attended by his holy angels to judge the world. The angels desire to look into the things of redemption. Thus it appears that other creatures besides men feel deeply interested in the opening scheme of redeeming grace. "*Thy judgments are as the light that goeth forth.*" The dispensations of mercy and judgment to the sinners of this world give instruction to the universe. If the heart be perfectly good, whatever increases knowledge will increase holiness; and whatever increases holiness will increase happiness. It is in this way that the angels are benefitted by the great work of redemption. Thereby they learn the unsearchable riches of divine goodness, and the awful severity of justice.

The moral character of God is the principal object of holy enjoyment. The more he is known, the more blessed and glorious heaven will become to its pure inhabitants. Christians in this world do not generally consider how much the gospel display of an infinite God exceeds all others. The most explicit revelation of the moral law, that could have been made to creatures, without the gospel redemption, would have given but little knowledge of divine rectitude and the nature of holiness, compared with what we now have.—These subjects, with the general nature of the moral system, are made very luminous to the understanding of creatures both in heaven and on earth, by the redemption of sinners and the manner of its purchase and application. By this we learn what divine goodness is; a delight in the blessedness of intelligent beings. By this we learn its infinite degree; so

great as to forgive sinners and enemies who deserve eternal rejection; and forgive them by the gift of the Son of God, to humble himself to death, even the death of the cross. By this we learn that God doth not punish from any delight in misery, but from love. By this we learn the nature of justice, and that it is the inflexibility of goodness, so inflexible that the Lord would not spare his own Son from suffering. Considering Jesus Christ as a divine person, how gloriously truth, justice and mercy are displayed on the cross! Here, their nature, their certainty, their infinite fulness are seen beyond all that could be conceived without this display. By looking into these things the angels know more of God than they knew before. Herein his holiness is opened to their understanding. The goodness that can forgive, the manner of purchase, the manner of applying by irresistible grace, against the sinner's self-destroying temper, and the divine patience, are a very wonderful discovery of what God is in himself. His love of righteousness and of mercy are a high example for creatures of the highest order. They see justice and judgment to be the habitation of his throne, and mercy and truth going before him.

By the gospel, through which men are saved, all creatures may learn the determination of God to maintain, in the highest dignity and obligation, the law under which they were created and must for ever exist. There were two reasons for giving the law; one that it might serve as a rule of duty; the other, to display the character of the lawgiver. To have the best conception of the law it must be seen in practice and execution. Thus we know how the lawgiver esteems his own commandment, and will act in executing it. The law of moral virtue never before appeared so dignified and obligatory on creatures, as it did when Christ died on the cross. The whole moral system never did before appear so full of light—so solemn—so certain—so fixed in the eternal counsels, and in the very nature of Godhead.

It is eminently by the gospel that creatures learn what goodness is. The great work of redemption is goodness displayed from its infinite source, so as to become an example of its nature to all creatures. This shows that sinners may be subjects of goodness; that there is nothing private and self-interested in its nature; and that general well-being is the end which it seeks. In these respects, redemption by such means as infinite wisdom hath chosen, is a new view of goodness and its most excellent nature, which the works of creation never could give. By the gospel God convinces angels that the awful justice of his nature is the same as his

love; and that his holiness could not ordain a law, or his justice appoint a penalty, for the sake of general good, which his Son would not obey, to promote the same end.

Redemption is the highest possible display of divine wisdom, a greater display than the work of creation admits. It displays God turning evil to a good account, bringing light out of darkness; and making in the universe a greater quantity of holiness and happiness, than would have been without sin and misery. How astonishing the wisdom which doth this!!!

It may be remarked of all the effects of sin, so far as we have had opportunity to see their termination, that through the direction of infinite wisdom, they turn to the confusion of the kingdom of evil. Though the devices of sin may appear to prosper for a season, we do always see them finally blasted. So innumerable have been the instances of this, that the raised expectation of sinners, in their evil ways, shows a strong blindness of mind. How wonderful will the wisdom of God appear in the end, "when he shall come to be glorified in his saints, and to be admired in all them that believe!" Then it will be seen, through a divine ordering, that this rebellion hath turned to the greatest glory of God and blessedness of his kingdom. Thus all the hosts of heaven will behold the wisdom and holiness of their Lord.

The government of the Lord is a scheme of wisdom and holiness, in which all the parts from eternity to eternity, are connected. The admission of sin into the system has often excited the wonder of finite minds. When the elect angels saw the fall of their fellows in glory, and of mankind, doubtless their surprise at the event was great; but before this they have received full conviction that the Almighty is holy, wise and good in the permission; and that although many, both of the angelic and human natures, remain vile and miserable for ever, the sum of glory and blessedness is increased.

The admission of sin was connected with the scheme of redemption; and redemption, above all other means, unfolds to finite understanding, the plenitude of eternal Godhead.—Thus he is revealed by the execution of his counsels to the understanding of creatures, and admired in the holiness and glory which he will give to his saints. Thus by the admission of sin and by redeeming grace, the nature of holiness will be infinitely better known by creatures, than if moral evil had never been.

This subject, when considered in its great extent, shows the credibility of the gospel revelation, and the weakness of

several objections made against it by some disbelievers.—They have said, it is not credible that men should be a favored race above angels or other orders of intelligent creatures. They have said it is not credible, that the divine nature should become incarnate, and sinners be saved, by such expensive means as the gospel publishes.——Such objections betray both a want of goodness in the objector, and ignorance of God's counsel and motives. It is true the goodness exercised to sinners is wonderful and unmerited; but in this great work God is not acting for the good of sinners only. He is promoting his own glory, and making himself happy, in the communication of his grace; this is his design, and his own happiness consists in making an infinite display of his goodness. To do this it was necessary he should take a guilty, unworthy race to be the subjects of his mercy. This is grace and goodness indeed! At the same time he has the highest regard to his own glory, and derives to himself infinitely more blessedness from bestowing than guilty sinners will have in receiving. Neither are sinful men represented to be a favored race, in any such sense, as implies respect of persons, or a neglect of other intelligent creatures. God seeks the good of redeemed men by delivering them from sin and misery; and he seeks the good of angels, by redeeming men in such a way as unfolds to their understanding, in the greatest degree, his own infinite nature and the moral system depending on his will. Men are a race of beings prepared by God for the purpose of making this great display of himself in the face of the universe. For this, they were created, the condition of their existence in every respect appointed, permitted to fall—and redeemed by the blood of Christ. The immediate end of redemption was to sanctify and pardon sinners; one greater than this, was to instruct and increase the happiness of angels, or other orders of creatures; and the ultimate and greatest end was to glorify God in the enjoyment of his own goodness.—*Connecticut Evan. Mag.*

## RELIGIOUS INTELLIGENCE.

*To the Editor of the Connecticut Magazine.*

Rev. Sir,

AMIDST the desolating judgments of God upon sinful nations, it affords a pleasing relief to the pious mind, to behold the walls of Zion going up in these troublous times. Religion is revived in various places in our land: God is calling in his people and completing the number of his chosen. In several towns, not far distant from this, the churches are favored with a season of refreshing from the

presence of the Lord and many sinners are effectually called to partake of the gospel feast. The people of this place have been visited by the Holy Spirit, and some during the past summer have been hopefully converted. Though the revival here has not been remarkable, yet it deserves notice; since, with respect to this people, it is something new, and since every instance of the triumphs of divine grace, evinces the truth and importance of religion.

In the summer of 1810, a certain neighborhood in the town was visited by the Spirit, and about 10 were awakened, and as we hope, added to the Lord. From that time, till June, of the past year, one and another were brought under serious impressions, and expressed a hope that they had passed from death unto life. During the last winter, Christians seemed to be more engaged in religion, and more concerned than usual for the prosperity of the church, and for the salvation of sinners. Prayer meetings were appointed, and attended with solemnity and engagedness. And it appears now, although nothing special was then visible, that the Spirit was secretly operating upon the minds of some. About the first of June, several were deeply convicted of their lost and undone condition, and soon made to rejoice in the Lord. Conference meetings were frequently attended, and the assemblies were very solemn. Others were awakened, and made earnestly to enquire, what shall we do to be saved? The work progressed gradually through the summer and autumn. No irregularities of animal passion....no bodily agitation....no ravings of enthusiasm have as yet appeared. It has proceeded with stillness, but not with rapidity. The number of those who have been visibly subjects of the work, is small; yet they have been taken from all parts of the congregation, and are of different ages from 18 years to near 40. Some were held under the terrors of the law for a longer, and some for a shorter time, before they found relief. Some professed great joy and peace in believing, and have hitherto evinced their conversion to God, while others have been led to indulge a hope with trembling, under a deep sense of the deceitfulness of the heart. They have uniformly expressed a deep conviction of their depraved and helpless condition by nature—of their opposition of heart to the ever blessed God—of their absolute dependance on his sovereign grace; and they have found no relief, till abandoning every other source of hope, they have fled for refuge to the Lord Jesus Christ. When made submissive to God, and enabled to believe in Jesus, they viewed the character and government of Jehovah and the riches of his grace with complacency, joy, and praise. Doctrines, before offensive, were cordially embraced and became sources of comfort. That God would be just in their everlasting condemnation, they feelingly acknowledge, and say, let God be glorified, whatever becomes of us. They profess it their sole desire to be holy, and to love and serve the Lord. Christ appears to them exceedingly precious, and to the distinguishing truths of the gospel they manifest a strong and affectionate attachment. The number which have been awakened is greater than that of those who have expressed a hope of conversion. Between 30 and 40 have given credible evidence that they have passed from death unto life. Nothing specially remarkable has occurred in the case of any. For

warning to the self-righteous, one, a considerable time a member of the church, but resting on pharisaical ground, was led to abandon the delusive hopes of the hypocrite, and to rejoice in Jesus Christ, as the only source of freedom, justification, and eternal life. Another, who had been long trusting in the error of universal salvation, was, after considerable struggle and deep conviction, induced totally to renounce this deceptive and fallacious error. This proves that the spirit of God does not teach nor approve of universalism. On the whole, we have much reason for praise, that God has refreshed this barren corner of his vineyard, with some precious drops of his vivifying grace. But while we rejoice with trembling over those who, we hope, have tasted that the Lord is gracious, we fear that the attention is subsiding, and the gracious influence of the Spirit departing. No instance of conviction or conversion has appeared for several weeks. Our conferences are declining, and the deep solemnity apparent in our assemblies, has visibly diminished. Christians are lamenting, but the enemy is rejoicing. Arise, O Lord, and plead thine own cause. "In these days of rebuke and of blasphemy, what better news can be told to to the friends of Zion, than that the Spirit of the Lord is lifting up a standard against the enemy, and filling up the number of his elect?" Let it awaken their praises, and engage them earnestly in prayer, that he would pour down righteousness, and in wrath remember mercy.

*Monson, (Ms.) Jan.* 1, 1813. A. E.

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*Extract of another letter from the Rev. Alfred Ely, to the Editor of the Connecticut Magazine.*

Dear Sir,

WE have been favored with another season of refreshing from the presence of the Lord. The work of divine grace has been powerful. Some bitter opposers and the wild leaders in sinful amusement have become apparently the meek and humble disciples of Jesus. It commenced about the 1st of April, and spread with great rapidity, in a number of families. Immediately previous to this, we seemed to have relapsed into a great stupidity. But from this time, during nearly three months, instances of conviction and conversion were considerably frequent. The character of the work is much the same of that with which we were favored the last year. The subjects of it have, however, generally had more clear and affecting views of their total depravity, and opposition of heart to the ever blessed God, than was the case before; and they have been soon made willing to yield to the methods of his grace and to renounce all things for Christ. In some instances, God has, in a remarkable manner, suddenly humbled the proud objector, and brought the open enemy to the truth, into sweet subjection to himself. Opposition has been considerably excited, while the riches of divine grace have been displayed, and the power and necessity of true godliness appeared, to the view of unbelievers. The first sabbath in June, 9 persons, and yesterday 21 were received to the communion of the Church. A number more have expressed a hope that they have passed from death unto life. The work has not

yet entirely subsided, though visibly and greatly abated. "God has done great things for us, whereof we are glad." And may Christians every where be excited to more earnest prayer, that God would pour out his Spirit, so that the wilderness may become a fruitful field and the desert as the garden of God. A. E.

*Monson, (Mass.) Aug.* 2, 1813.

## FOREIGN MISSION.

IT is presumed that the principal facts relative to the foreign Mission from this country are generally known; a very concise sketch only, therefore, will be given of them here. The Board of Commissioners for Foreign Missions, was instituted in June 1810, and held their first meeting in the following September. Near the close of 1811, their Committee examined and approved Messrs. Hall, Judson, Newel, and Nott, as future Missionaries to the Heathen. These brethren had for a considerable time been known as candidates for this service, and desirous of engaging in it as early as possible. Before the annual meeting of the Board in Sept 1811, steps were taken to procure information, and to prepare the way for regular and vigorous operations. At this meeting the Board more particularly appointed the four Missionaries above named, to labor among the Heathen in Asia, at such place as the Committee should deem most eligible.—They also received under their patronage Messrs. James Richards and Edward Warren, then students in this Seminary.* On the 6th of Feb. 1812, Messrs. Hall, Judson, Newel, Nott, and Rice were ordained, in Salem, to the work of the ministry among the Heathen; Mr. Rice having just been taken under the patronage of the Board.—Two of the brethren Messrs. Hall and Newel, had attended courses of Medical Lectures both at Boston and Philadelphia, and were qualified to be useful among the Heathen as Physicians. The Committee were enabled by great exertions to raise money sufficient to pay the expence of conveying the Missionaries to India, and to advance more than a years salary to each of them, though the opportunity for their conveyance was known but a short time before they were required to embark. Messrs. Judson and Newel with their wives sailed from Salem in the brig Caravan on the 19th of February, and about the same time Messrs Hall, Nott, and Rice, with Mr. Nott's wife, sailed from Philadelphia in the ship Harmany, for Calcutta.

During the year which preceded the 3d annual meeting of the Board, the Committee exerted themselves in various ways to promote the objects of the institution. About twenty Missionary societies auxiliary to the Board were formed previously to the third meeting† The attention of the Committee, (as also of the Board at their 2d meeting,) was directed to the Cahnawaga tribe of Indians in Canada, and their patronage and support extended to Mr. E. Williams, a young man belonging to that tribe who was preparing to labor among them as a Missionary. The Committee also made application to the Le-

*Andover.

†About ten such Societies have been formed since.

gislature of Massachusetts for an act enduing the Board with corporate powers and privileges, which was granted

At a meeting of the Board in September, 1812, they elected thirteen gentlemen to be members,—directed the committee to pay an immediate and particular attention to the circulation of the Holy Scriptures in the languages of the unevangelized nations,—voted to support Mr. E. Williams while completing his education, in case he submitted himself to their direction, and transacted various other business. Not long after this meeting the Committee remitted 1000 dollars to Calcutta to be expended in publishing and distributing the Scriptures in the vernacular languages of Asia.

In December intelligence was received that Messrs. Judson and Newel and their wives arrived at Calcutta about the middle of June. On the 8th of August the other Missionaries also reached Calcutta, having on their way tarried near a month at the Isle of France, where they obtained such information respecting Madagascar, and the facilities which would be afforded to Missionaries who should settle there as strongly attracted their attention. Soon after the arrival of the Missionaries at Calcutta they were ordered by the government to leave the country in the vessel in which they came.—They however obtained leave to return to the Isle of France, and Mr. and Mrs. Newel sailed for that place about the first of August, expecting before long to be joined by their brethren and sisters By the last accounts however, it appears that Messrs. Hall and Nott were still at Calcutta, the difficulties in the way of their residing at some places within the Company's dominions were removed, and they were diligently occupied in procuring information to guide them in forming a permanent establishment. Their attention seemed to be directed chiefly to Surat, where they might, without great difficulty, be joined by Mr. and Mrs. Newel, from the Isle of France. They were about to take a passage to Ceylon, and it may be expected that they will shortly write from the field of their future missionary labors. Messrs. Judson and Rice have left the service of the Board, and connected themselves with the Baptist Missionaries at Serampore.

Under the direction of the Committee, Messrs. Richards and Warren have been favored with opportunities of Medical instruction. They are now at Philadelphia pursuing the study of physic, and will be ready to embark for the East whenever the Mission sent out shall be established, and other circumstances concur to favour their departure.

[E. Lord's His. of Missions.]

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*Extracts of a letter from Mr Rice to the Rev Dr. Worcester, dated at Bahia, in the Brazils, June 5, 1813.*

Rev. and dear Sir,

SOME news from our missionaries in India, have undoubtedly been received before now. Probably you are already apprized of brother Judson's change of sentiments in relation to baptism, and the consequent division of the mission into two branches. A division in point of locality, might perhaps have been deemed expedient had not a change of sentiment previously made a division in point of religious denomination.

"Brothers Hall and Nott embarked at Calcutta near the last of November, in a ship bound to Bombay; but would touch at Ceylon.—Perhaps one of them might proceed to Bombay, as they were anxious to commence missionary labors in that very important field. But should they fail in that region, still an important field, bounded, generally speaking by the Tamul language, is easily accessible. This language may be acquired in Ceylon, where, without the smallest obstruction, missionaries are permitted to reside, and to exercise freely their functions. About the middle of January, I arrived in the Isle of France, having been under the necessity, as was also brother Judson, of hastily taking passage from Calcutta for that place. There we found brother Newel borne down under an exceeding pressure of affliction. He had departed from Calcutta previously to the arrival of the Harmony there; and the ship in which he embarked being obliged to put in at Coringa in distress, made the passage long as well as unpleasant. During the passage he had been called to the painful office of consigning to the waves an infant daughter, which died at five days old: and in about three weeks after reaching the Isle of France, was summoned to the deeper affliction of resigning Mrs. Newel to the arms of death. She died of a consumption the last of November; was comfortable in her mind till her decease; and desired Mr. Newel to state explicitly to her friends, that she never felt the smallest regret for having gone out in the mission. Brother Newel embarked at the Isle of France, the 24th of February, in a brig owned at Bombay, but might touch at Ceylon.

"I abstain from stating many things which I should deem it my duty to state, had I not the prospect of being able to communicate them in another manner soon. I cannot, however, refuse myself the freedom to observe with deference, that if other missionaries are ready to proceed, the uncertainty respecting a reception at Bombay need not detain them at a painful distance from the missionary field.—Whatever may be the success or failure in that important region—and even should it be judged inexpedient for them to join the others at Ceylon in case they should there fix their residence; still the Isle of France itself presents an inviting, and by no means unimportant, object of missionary effort. And there, from communication actually had with his Excellency Governor Farquhar, through the Rev. Chaplain, Mr. Jones, I feel authorized to say, that missionaries would be favorably received and countenanced.

"It is with peculiar pleasure and gratitude, I have often to acknowledge, on behalf of my venerable and beloved patrons, my great obligations to the kind attentions of individuals. Here I am particularly indebted to Mr. Consul Hill and his lady, who have politely and kindly given me a home in their house and family, during my detention in this place.

"With the sincerest respect I remain dear Sir,

"Yours in our blessed Lord, LUTHER RICE.

"Rev. Dr. WORCESTER."

Mr. Rice also states that he left the Isle of France, March 15th, having taken passge to the Brazils in a Portuguese vessel; that Mr. Judson and his wife were waiting for a passage to Penang, or

Prince of Wale's Island, intending there to effectuate a mission, if practicable; that himself was expecting to sail for New-York, in a cartel, about the first of July, and hoped to reach this country about the last of August; and that he was peculiarly anxious to arrive at Boston before the annual meeting of the Board in September next.

## LETTER FROM MR. NEWELL.

A Letter has been received from Mr. Newell by Mrs. Atwood of Haverhill, (Mass.) the mother of Mrs. Newell. We have obtained leave to publish such extracts, as will exhibit the closing scene of this excellent and promising woman's life.

"*Port Louis, (Isle of France,) Dec.* 10, 1812.

"My dear Mother,

"Harriet enjoyed good health from the time we left you until we embarked on our voyage from Calcutta to the Isle of France. During the week previous to our sailing for this place, she went through much fatigue in making numerous calls on those dear friends in Calcutta, who were anxious to see her. The fatigue of riding in a palankeen, in that unhealthy place, threw her into a fever, which commenced the day after we were on board. She was confined about a week to her couch, but afterward recovered and enjoyed pretty good health. We left Calcutta on the 4th of August, but on account of contrary winds and bad weather, we were driven about in the bay of Bengal without making much progress during the whole of that month. On or about the 27th it was discovered that the vessel had sprung a leak; and on the 30th the leak had increased to such an alarming degree, as to render our situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 60 miles south of Vizagapatam. We got safe into port on Saturday September 5th. The vessel was found to be in a very bad case."

[Four days before the arrival of the vessel in port, Mrs. Newell was seized with severe pain in the stomach and bowels, the disease of the country; but in three days after going on shore she was so far recovered as to write thus in her journal: "Have been able to sit up most of the day. Begin to look around me a little—find myself again surrounded with Hindoo cottages, and the tawny natives as thick as bees." On the 19th of September they re-embarked, and Mrs. N. enjoyed comfortable health till nearly three weeks after leaving Coringa and about three weeke before reaching the Isle of France, when she became the joyful mother of a fine healthy daughter. Four days after in consequence of a severe storm of wind and rain, the child took cold, and died on the evening of the next day, after having been devoted to God in baptism.

On the 14th of October, Mr. N. writes thus in his journal: "About 8 o'clock last evening our dear little Harriet expired in her mother's arms. A sweet child. Though she had been but five days with us, it was painful, inexpressibly painful, especially to the mother, to part

with her. To-day, with many tears, we committed her to a watery grave. "So fades the lovely blooming flower," &c May God sanctify this bereavement to us, and Oh, may he spare my dear wife."

About a week after Mrs. N's confinement, the symptoms of a consumption appeared. Though Mr. N. feared the worst, he did not consider her case as fatal, till the last fortnight of her life, which commenced about ten days after their arrival at the Isle of France. Mr. N. immediately on their arrival called in the aid of Dr. Burke, the chief surgeon of the British army in that island, and of Dr. Walluz, a Danish physician, a friend with whom they had become acquainted at Serampore, who had lately buried his wife in Bengal, and had come to the Isle of France for his health. There was but little alteration in Mrs N.'s health, (except that she gradually lost strength) till about a fortnight before her death, when she declined more rapidly and all hope of her recovery was extinguished. About 4 o'clock P. M. on Monday the 30th of November, her eye-sight failed her, soon after which she calmly, and with apparent ease, expired, seven weeks and four days after her confinement. These events with all the attending circumstances, are related by Mr. N. with great tenderness and particularity. He then proceeds as follows:]

"There my dear mother, I have finished the story of Harriet's sufferings. Let us turn from the tale of woe to a brighter scene; one that will gladden your heart as I am sure it does mine. During this long series of sufferings, the bare recital of which must affect every feeling heart, she meekly yielded to the will of her Heavenly Father, without one murmuring word. "My wicked heart," she writes, "is *inclined* to think it hard, that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquility on land. Happy people! Ye know not the toils and trials of voyagers across the rough and stormy deep. Oh, for a little Indian hut on land—But hush my warring passions, it is for Jesus who sacrificed the joys of his Father's kingdom, and expired on a cross to redeem a fallen world, that thus I wander from place to place and feel no where at home. How reviving the thought! How great the consolation it yields to my sinking heart! I will cherish it, and yet be happy."

"In view of these sufferings which she afterwards experienced, she writes thus: "I hope to reach the place of our destination in good health. But I feel no anxiety about that. I know that God orders every thing in the best possible manner. If he so orders events, that I shall suffer pain and sickness on the stormy ocean, without a female friend, exposed to the greatest inconvenience, shall I repine, and think he deals hardly with me? Oh no. Let the *severest trials and disappointments* fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

"In the first part of the sickness, which succeeded the birth of our babe, she had some doubts, which occasionally interrupted her spiritual comfort; but they were soon removed, and her mind was filled with that peace of God which passeth all understanding. When I asked her, a few days before she died, if she had any remaining doubts respecting her spiritual state, she answered with an emphasis, that she had none. During the whole of her sickness she talked in the

most familiar manner, and with great delight, of death and the glory that was to follow. When Dr. Burke one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that on the contrary they were to her cheering and joyful beyond what she could express. When I attempted to persuade her that she would recover (which I fondly hoped,) it seemed to strike her like a disappointment She would say, "You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is"

"Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ She often requested me to talk to her on these interesting subjects. She told me that her thoughts were so much confused, and her mind so much weakened, by the distress of body she had suffered, that she found it difficult steadily to persue a train of thought on divine things, but that she continually looked to God and passively rested on him. She often spoke of meeting her friends in heaven. "Perhaps," said she, "my dear mother has gone before me to heaven, and as soon as I leave this body I shall find myself with her" At another time she said, "We often talk of meeting our friends in heaven; but what would heaven be with all our friends, if God were not there."

"She longed exceedingly for the brethren to arrive from India, that we might form ourselves into a church and celebrate the dying love of Jesus once more before she died Her desires to enjoy the benefit of this ordinance were so strong and our situation so peculiar, that I thought a deviation from the usages of our churches in this instance would be justifiable, and accordingly on the last Sabbath of November, the day before she died, I gave her the symbols of the body and blood of our Lord; and I trust it was a comfortable season to us both.

"A few days before she died, after one of those distressing turns of coughing and raising phlegm which so rapidly wasted her strength, she called me to come and sit on the bed beside her, and receive her dying message to her friends. She observed that her strength was quite exhausted, and she could say only a few words; but feared she should not have another opportunity. "Tell my dear mother," said she, "how much Harriet loved her. Tell her to look to God and keep near to Him, and He will support and comfort her in all her trials.—I shall meet her in heaven, for surely she is one of the dear children of God." She then turned to her brothers and sisters. "Tell them" said she, "from the lips of their dying sister, that there is nothing but religion worth living for Oh, exhort them to attend immediately to the care of their precious immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I now feel with respect to missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know, that I love them to the last. I hope to meet them in heaven; but Oh, if I should not."——Here the tears burst from her eyes, and her sobs of grief at the thought of an eternal separation expressed the feelings that were too big for utterance. After she had recovered a little from the shock, which these strong emotions had given to her whole frame, she attempted to speak of several other friends, but was obliged to sum up all she had to say

in "Love and an affectionate farewell to them all." Within a day or two of her death, such conversation as the following passed between us.

"Should you not be willing to recover, and live a while longer here?"

"On some accounts it would be desirable. I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart, leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered on the work of the mission; but the case of David affords me comfort; I have had it in my heart to do what I can for the heathen, and I hope God will acce me' '

"But what shall I do when you are gone? How can I bear the separation?"

"Jesus will be your best friend, and our separation will be short.—We shall soon, very soon, meet in a better world; if I thought we should not, it would be painful indeed to part with you."

"How does your past life appear to you now?"

"Bad enough; but that only makes the grace of Christ appear more glorious.

> "Jesus, thy blood and righteousness
> My beauty are, my heavenly dress;
> Midst flaming worlds in these array'd,
> With joy shall I lift up my head."

"When I told her she could not live through the next day, she replied, "Oh, joyful news; I long to depart." Some time after, I asked her, "How does death appear to you now?" She replied; "Glorious, truly welcome." During Sabbath night she seemed to be a little wandering; but the next morning she had her recollection perfectly. As I stood by her, I asked her if she knew me. At first she made no answer. I said to her again; "My dear Harriet, do you know who I am." "My dear Mr. Newell, my husband" was her reply; but in broken accents and a voice faltering in death."

"The last words which I remember, and which I think, were the last she uttered relative to her departure, were these—"The pains, the groans, the dying strife." "How long, O Lord, how long?"

But I must stop; for I have already exceeded the bounds of a letter, though I have come far short of doing justice to the dying deportment of this dear friend. Oh, may my last end be like hers. I would now proceed to discharge the duty, which Harriet's dying request imposed on me, of administering consolation to you, and of beseeching the dear children to make a right improvement of this afflicting dispensation; but I hope the God of all consolation will himself wipe away your tears, and fill your heart with comfort, and that Harriet's dying entreaties, and tears, and sighs, may be carried by the Spirit of truth to the hearts of the children, and of her other young friends, and may fasten conviction on their minds, and engage them to follow her, so far as she followed Christ. With these hopes I must at present bid them all an affectionate farewell.

THE

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## MEMOIRS OF MISS HANNAH BREWSTER.

THE subject of the following memoir was the daughter of David and Hannah Brewster, who was born at Cairo, in the state of New-York, Feb. 21st, 1787. When she was about two years of age her mother made a public profession of religion and dedicated her to God in baptism. Her natural disposition was gay, her imagination lively and she usually had a great flow of animal spirits. Like the rest of the degenerate children of Adam, she possessed a natural aptitude of heart to forget God, her Creator, which united with the gaity of her mind, created in her an aversion to religious instruction. The years of her childhood were spent without manifesting any seriousness or the least disposition to seek after God. When she began to mingle in young company her natural vivacity seemed to increase, and she engaged with great eagerness in the follies to which persons of her age are usually addicted. Parental instructions and admonitions seemed to have little effect. She sought the company of the gay and irreligious, and seldom failed to contribute her share of amusement. She continued this career of sin and folly, till the eighteenth year of her age. In the autumn of 1805, she went to Sharon in Connecticut, with a design of spending the ensuing winter with her uncle, and of attending the literary and dancing schools, which had been established in that place. In the pious conversation of her uncle and aunt, Hannah did not promise herself much pleasure; but in the company of her cousin, who, when she last saw her, was no less attached to youthful vanities than herself, she anticipated much satisfaction. Not so the counsel of the Almighty. He works in mysterious ways to accomplish his purposes; and there he was pleased to unveil to her view her lost condition by nature, and reveal his dear Son in her the hope of glory.

Her cousin had just returned from South Hampton, where the Lord was pouring out his spirit and calling sinners into his kingdom. Eliza, (for that was her cousin's name) was deeply impressed with a sense of her sin, and exposedness to divine wrath. When Hannah arrived, she found Eliza serious and thoughtful. The natural gaiety, which she expected to discover in her, had fled. An expression of seriousness was impressed upon her countenance, which seemed to indicate a material change in her mind. After the usual salutations, she requested Hannah to retire with her to another apartment. Eliza freely disclosed to her the feelings of her own mind, and pressed upon her the importance of immediate repentance for sin, and faith in our Lord Jesus Christ. Hannah was deeply affected with the change, which she discovered in her cousin, and with the warm and affectionate addresses which she made to her. These impressions were abiding. They did not forsake her until she obtained good hope through grace, that the enmity of her heart was slain by the saving operations of the divine spirit. From this occurrence, a revival of religion commenced, which spread through the society and issued in the hopeful conversion of multitudes. Hannah's conviction of sin became pungent, and continued for some months. She found her heart was deceitful and desperately wicked, and was fully convinced, except it was renewed, she could not see the kingdom of God. All her relish for vain amusements forsook her, and a concern for the salvation of her immortal soul, completely occupied her attention. The following is an extract from a short account of her exercises, which was found among her papers since her decease.

Sharon, Nov. 28, 1805.—This evening we attended conference. The conversation was on repentance. I trembled and wished its necessity was not so much urged.—Dec. 8, I attended meeting the day past, and this evening. I was never so deeply affected in my life. I believe I see in some measure what a vile wretch I am. Tuesday, This afternoon, Miss B——, came to visit cousin Laura and myself. She was lively, but my spirits were sunk. I found it impossible for me to shake off the impressions, which had been made upon my mind, for I considered myself under the frowns of the Almighty. I tried to make myself sociable, for I thought the visit would soon be over. There was a religious meeting in the evening, and I expected to attend. I was disappointed, and O how great was the disappointment! About sunset Miss B—— said she would spend the evening with us. Then my heart was full, and guilt hung heavy on my mind.

I retired to my chamber, and there gave vent to my anguish in a flood of tears, but soon wiped my weeping eyes, and returned to the company, hoping no one would discover that I had wept. DEC. 31st.—Is it possible this is the last day of the year! Then I am one year nearer the time when I shall leave all transitory things. Perhaps a few more months, a few more days, or even hours only may pass, and I shall lie low in the silent grave, "and the places that now know me, will know me no more forever." But the question is, how have I spent the year past? Am I any better prepared to make my exit from time to eternity, than at the beginning of it? What have I done for the glory of God? Oh nothing! How my time has been mispent? The year is gone never to return. Never can I recall the hours that are past.

JANUARY 1, 1806.—We attended conference last evening. I thought my hard heart was in some measure melted. But I am convinced no one, under the influence of a carnal heart, can act from right motives. This day I resolve, with the help of Almighty God, to begin a new life; but without his assistance I can do nothing. I resolve to watch and pray. O that I may be taught from on high, so to do. I resolve to use all the means in my power, to obtain salvation, through a Redeemer. I hope I may meditate on my conduct the year past, and quit this chase of vanity. My whole life has been a series of rebellion against a holy God. O that he would give me a new heart, and his should be all the glory.—Oh what a situation we are in, when we are at enmity with God, and the wrath of the Almighty abideth on us. O that this heart was changed! As I was walking last evening, the moon shone very bright: Ah, thought I, if divine light could shine into my soul, as this luminary does on the earth, how grateful should I feel, how dear should the remembrance of it be. I fear the impressions which have been made on my mind, are wearing off. I have fallen into a state of lethargy, from which perhaps, I shall not be aroused, but by falling into eternity and meeting an angry God. Should this be the case, dreadful will be my doom. An eternity rendered wretched by all the mercies I have abused, by all the calls and invitations I have rejected. I think my situation is more dangerous, than it would be if my distress were so great that I were driven to despair. The Lord knoweth what is best for me. I am convinced nothing but his Almighty power can remove this mountain of sin, that separates my soul from him.

Last evening the Rev. M. P—— attended conference here. I never heard any person talk better. I thought he pointed

out the whole duty of man, and cleared up the doctrine of election, entirely to my mind. After meeting, I had some conversation with him. O, I wish I was a christian! He said I must submit myself entirely to God. Remember, said he, "the Judge of all the earth will do right." These words seemed to give me comfort.

At the time this was written, Hannah did not entertain a hope that her heart had been renewed by divine grace. She afterwards mentioned the meeting alluded to above, to her sister, and said she thought the enmity of her heart was then slain. The humbling doctrines of the gospel, to which she felt before opposed, appeared reasonable and amiable. The terror and anxiety of her mind, gave place to composure and peace. In February, she returned home. The change which had taken place in her, was visible to all her acquaintances. She appeared serious, but not gloomy. The people of God were her chosen friends and companions. The company of her former associates in sin, was irksome. She manifested an entire aversion to those amusements in which she before delighted. Reading the scriptures, prayer and public worship, were exercises in which she took great satisfaction. The succeeding summer she taught school. She read a portion of scripture morning and evening, and endeavoured to instruct her pupils in the principles of the christian religion. During the summer it is probable the following covenant was written and signed by her. It appears to be in imitation of the one in Doddridge's Rise and Progress of religion in the soul, from which some of the sentences are copied.

*Self dedication, or a Covenant with God.*

Eternal and incomprehensible God, creator of heaven and earth, "who searchest the hearts and triest the reins of the children of men," I desire to present myself before thee, with the deepest humiliation and abasement of soul. Sensible how unworthy such a sinful creature is to appear before the holy Majesty of heaven, and especially on such an occasion as this, to enter into covenant transaction with thee. But the scheme and plan are thine own. Thy infinite condescension hath proposed it. I come therefore, acknowledging myself to have been a great offender, "smiting on my breast and saying, God be merciful to me, a sinner." I come invited by the name of thy Son, trusting wholly in his perfect righteousnes, entreating thee for his sake to be merciful to my unrighteousness, and to remember my sins no more. Receive, I beseech thee, thy revolted creature. I do here ratify the engagements, which were made for me, when I was baptized "in the name of the Father, the Son, and the Holy

Ghost." I religiously devote myself to thy service. I renounce the glories and vanities of the world, and choose thee as my supreme felicity and everlasting portion. I now consecrate to thee all that I am, and all that I have; the faculties of my mind and my worldly possessions, to be disposed of as thou, in thy infinite wisdom, shall judge most subservient to thy glory. To thee I leave the management of all events and say without reserve, "not my will, but thine be done." I rejoice in thy government. Use me, I beseech thee, as an instrument of thy service. Number me among thy peculiar people. May I be washed in the blood of thy dear Son. Transform me more and more into his image. Divine Redeemer, wilt thou condescend to clothe me with thy righteousness. Impart to me all needful influences of thy spirit. May my life be spent under the light of thy gracious countenance. When the solemn hour of death comes, may I remember this covenant, and dear Lord, do thou remember it too. Clasp me in thine arms, put strength in my departing spirit, and receive it to the abodes of them that sleep in Jesus, to wait the accomplishment of thy great promise to thy people, even that of a glorious resurrection and of eternal happiness in thy presence. Now, holy Father, put thy fear in my heart, that I may never depart from thee. O keep me unspotted from the world through Jesus Christ the great Redeemer, and the sanctification of thy spirit, to whom with thyself, be glory, honor, and praise ascribed forever and ever. AMEN. HANNAH BREWSTER.

In the autumn of 1807, she deemed it her duty to unite with the visible church of Christ and confess him openly before men. She was accordingly examined, and the church being satisfied with regard to her acquaintance with experimental religion and the doctrines of the gospel, cordially received her. She became a zealous and active member of the church, and gave satisfactory evidence that a regard for the welfare of Zion was engraven upon her heart. Some months after she made a profession of religion, she writes thus.

Oh I have reason to lament that I have yet in me an evil heart of unbelief, prone to wander from the God I love, and must acknowledge that I have wandered, since I covenanted with the Lord Jehovah. I have not at all times let my light so shine before men, that they might take knowledge of me, that I have been with Jesus. But I hope since the renewal of the same, to be enabled to live more to his glory. O thou, by whose power alone I shall be able to stand, put thy fear in my heart. O let me never live to dishonor thee, or draw the impious breath that would deny thee. I entreat thee to

enable me to keep this covenant till death, then receive thou my spirit to an heavenly mansion, through the atonement and intercession of the great Redeemer. And if any surviving friends should read this when I am no more, wilt thou graciously assist and dispose them to make the engagement their own.

"Now I forbid my carnal hope
My fond desires recall,
I give my mortal interest up
And make my God my all."

*(To be continued.)*

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## *An Historical View of the First Planters of New-England.*

### No. IV.

(Continued from Page 181.)

HAVING seen that the first settlement of New-England was an effect of religious persecution; having given a brief sketch of its progress in England, from the period of the reformation, to the migration of our forefathers from their native country; we will here make a little pause in our narration, and devote the present short number to a consideration of the general nature of religious persecution.

The true ground of persecution on account of religion is the enmity of the human heart to the righteousness of God. All true religion flows from God and partakes of his character. The true character of the human heart, in view of the holiness and purity of the Most High, is attested by an authority which could not err. *Now have they both seen and hated both me and my Father.* This being the case, persecution, which flows from enmity to righteousness, is congenial to the nature of the human heart. The image of the moral character of God is impressed upon his people. For, *if any man have not the spirit of Christ he is none of his.* This spirit of holiness, wherever it exists, whether in a greater or less degree, is the object of the dislike and hatred of the human heart. The operation of this principle in the course of persecution, seems to be after this manner. There is something in righteousness, so just, so reasonable, so excellent, so imposing, that the intellect, the conscience of all reasonable beings, always testify in its favor. When, therefore, the transgressor looks upon the friend of truth, he views him as possessing a valuable quality which he does not possess himself, and for not possessing it, he feels himself not only a loser but criminally guilty. Thus a spirit of selfishness and

envy adds an acumen to his hatred of righteousness, and engages all the rage of the heart against the friends and servants of God.—The characters of the righteous are a constant and severe reproof to the wicked. The integrity, the purity, and the benevolence of the friends of truth, minister to the wicked a reproof, more impressive and severe, than the powers of language ever can give. This silent testimony for righteousness, this overwhelming censure of vice, is, many times, too heavy for the wicked to bear. In such cases, the internal rage of the soul bursts forth into a flame of persecution. The citizen of Athens gave his vote for the banishment of Aristides, because he could not endure to hear him called The Just. If the light which glowed around the best man in the city were extinguished, his own vices would not appear in so deep a shade.

The earliest instance of persecution on record issued in the death of the second person that was born, by the hand of the first. An infallible commentator upon this transaction has clearly elucidated its nature. *And wherefore slew he him? Because his own works were evil, and his brother's righteous.* The pure character of the first martyr was the principal cause which inflamed the rage of his unrighteous brother. *If thou dost well shalt thou not be accepted?* This, he would not do. And to conceal the odium of his wickedness, he resolved to extinguish the pure flame that ascended from the alter of Abel's faith. As this was the first instance of persecution for righteousness' sake, so was it the pattern, and the true characteristic of all which have since taken place.

From the preceding remarks, it may be observed, that a spirit of persecution is a spirit of atheism. A fixed disapprobation of the moral character of Jehovah, a confirmed dislike of his holiness, is a real denial of God. His holiness is essential to his character; to disclaim the holiness of God, therefore, is atheism.

The character of God is discernible from his works and from his communications which he has made of himself, which are accessible by all men. This position is established by the testimony of inspiration. Of those *who hold the truth in unrighteousness*, the apostle observes, Rom. i. 19, 20. *Because that which may be known of God, is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.* If the character of God be exhibited in his works of creation, in *the things that are made*, so clearly as that men *are without excuse* for not

glorifying him, and for being unthankful; it is evident, that the existence and essential attributes of the Most High are clearly discernible from his works. The evangelist John testifies concerning Christ, *That was the true light, which lighteth every man that cometh into the world.* It appears, therefore, that all men have before them, the evidence of the essential character of God, contained in his works, and that all men are enlightened, in some degree, by the light of Christ. This being the case, all the heathen, who deny the true God, who forsake Jehovah for the worship of false gods, are, virtually and practically, atheists. It has not been customary to affix this appellation upon the devotees of Bel, Astarte, Osiris, Saturn, and Woden, as they did not deny the existence of invisible beings, whom they denominated gods. Yet, God has manifested himself to men, as we have seen, and he requires the sole acknowledgement of his creatures. The gods of the heathen are no gods, and the whole system of their mythology is a tacit confession that their gods are vanity.—The characters which they give them, the attributes which they ascribe to their divinities, show that they despise them as undeserving of fear or love. As, therefore, there is no God but the Lord, as he requires an undivided homage or none at all, and as he has given sufficient evidence of his existence, those who do not truly acknowledge him, are verily *without God* (in the original, *atheists*) *in the world.*

From this practical atheism, this atheism of the heart proceeds all persecution of true religion. As all true religion comes from God, and partakes of his character, the heart which is opposed to him, will hate his religion, wherever it may appear. Holiness is the same *in its nature* whether it exist in God or in creatures. The view of it in either excites the hatred and enmity of an unholy heart.—Thus the hearts of men are naturally prepared for the services of persecution, in afflicting and destroying the friends of holiness and truth.

Various are the means, which, through the good Providence of God, have prevented the malice of persecution from raging incessantly, against the cause of truth, in every period of time. It has ever been most evident, that revealed religion has been better calculated to secure the tranquility and promote the prosperity of *civil society*, than any system of policy or morals ever devised by human wisdom. All wise legislators, therefore, no less than the philanthropist and the moralist, have found it necessary to make it the basis, if not the leading feature of their respective systems. In the course of these numbers, we expect to show that the civil

institutions communicated by God to Moses, have been the foundation of all the distinguished systems of legislation, in ancient and modern times. Thus the incorporation of human institutions, to a certain degree, with divine truth, has operated as a protection of the friends of the righteousness of God. Another means, which has operated to restrain the unlimited rage of persecution, is the moral symmetry, the originality, and the unequalled excellency of the truths and the composition of the Holy scriptures, which have ever commended themselves to all persons of discernment and taste in an irresistible manner. And though the heart may feel a painful repugnance to many of their doctrines, the conscience acknowledges their correctness, and the intellect cannot withhold the highest approbation.—But that which has been, perhaps, the most powerful cause of restraining the rage of persecution, is the great imperfection and deficiencies of the people of God in their duty. The frequent failings, and the habitual unfaithfulness of the visible friends of Christ, are a constant relief to the consciences of the wicked. It is not *principle* but *practice*, that effectually harrows the feelings of a corrupt heart. Notwithstanding the novelty and the purity of the doctrines of Christ, it is most likely his enemies would never have put him to death, had it not been for the holiness of his life. His humble demeanor, his faithful obedience, his unostentatious benevolence, his stedfast testimony for God, were a satire and a reproof upon their principles and conduct, which they could not endure. That holiness of conduct, which continually reminded them that they deserved the wrath of God, was too much to be borne; his blood alone could remove the reproof and satiate their rage. The same is true of the long list of the faithful martyrs of truth. The corrupt court of Darius could not endure the presence of Daniel: because they could *find no occasion against him* except it were *concerning the law of his God*. He must therefore be destroyed. Stephen loved, taught, and practised the truths of Christ. Therefore, was he put to death. Marcus Aurelius hated the Christians, because their lives were more immaculate than any of the moralists of Rome, and because they would die with more composure, submission, and hope, than he could witness in his illustrious patriots or most devoted sycophants. In times of persecution, the Christian character is always the most brilliant. In times of quietness, the friends of Christ relax in their fidelity, and grow negligent in duty, and their enemies rest at ease. If, in their characters, they cease to

assail the fabric of wickedness, its defenders will leave them unmolested.

The early patriarchs and saints, and, in later times, the Jewish people, endured the sufferings of persecution from the rage of the wicked, who disowned the true God. At the rise of Christianity, the Roman Empire, which honored the divinities who were vanity and a lie, raised its persecuting arm against the cause of truth, and used every effort to effect its destruction. For several ages the blood of the martyrs flowed in streams and torrents.

Superstition and hypocrisy, when grafted upon true religion, when nothing of the truth remains but the name, are well prepared for the graceless work of persecution. By carrying on its front the name of the true God, conscience is quieted, while the heart is left free to exercise all its rage against his holiness and truth. Yea, the glare of names and profession, often dazzles the minds of men to such a degree that they perceive not the motive by which they are actuated, and instead of the gratification of malice, they suppose it to be a zeal for God. Under the covert of such a delusion the deepest atheistical rage takes a secure retreat, and is prepared for the execution of every wickedness. To such the appeals of truth are ineffectual; satisfied with the name without the reality, they are deaf to its most solemn remonstrances. The Jews were once the people of God's gracious covenant. Abraham was their father, Moses was their lawgiver. Samuel and the prophets were their ancestors. But previous to the advent of the Messiah, they had become deeply sunk in corruption and vice. The forms of their religion they retained, the names of their sacred things were often in their mouths, but the pure precepts and the practical truths of the divine commandment, they had corrupted, discarded and destroyed. By their *traditions*, they had *made the commandment of God of none effect.* They had assumed the prerogative of Heaven and, by their own prescriptions, presumed to direct, vary or annul, the precepts of God. Instead of submitting to the plain precepts of the God of Israel, they would subject his holy truth and his divine institutions to a conformity to their fancies, and to countenance the indulgence of all their corruptions. Thus, by discarding the high authority of Jehovah, they disowned the true God. They would acknowledge no God but such a one as is not the God of Heaven, and thus, in reality, they acknowledged none. When therefore the true God sent to them his only begotten Son, bringing with him all the credentials of Heaven, perfectly sustaining the divine character

of his Father, teaching the doctrines of holiness, self-denial, and salvation by grace, they say at once, *Away with him.* They put him to death; and their rage against his followers has continued from that day to this.

The papal power was nominally christian, but it became at length, a great Apostate, the enemy of God, the enemy of righteousness. This apostate church is accurately described by the apostle to the Thessalonians, as one *Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God.* In this character, the catholic power became truly atheistical. The catholic church assumed a prerogative, equal, perhaps superior to that of the Jews in their most corrupt state, of modifying, mutilating, and adding to the word of God. The prerogatives ascribed to their chief, some of them at least, were such as belong only to God. The doctrine of transubstantiation, which maintained that the elements of the eucharist, by the incantation of the administrator, were transformed into the body and blood of Christ, and that the bread should then be presented as a proper object of *adoration*, was a most palpable denial of God. A late eloquent writer observes, "Popery naturally and necessarily conducts a nation into practical and speculative atheism." His judicious reasoning upon this position, I omit—A careful consideration of the history of those times will convince any one, that previous to the reformation, real atheism had overspread the most of the countries which were subject to the Romish See. We notice one fact, which has been well pronounced by competent judges, "an incontrovertible proof of the practical atheism of the times in which it took place." In the year 1477, an attempt was made, from motives of mere wickedness, to assassinate Lorenzo de Medici the head of the republic of Florence, the most polished state of Italy, which was, at that time, the most refined country in Europe. In this transaction, were associated the pope, a cardinal, an archbishop, and several other distinguished ecclesiastics. The assassination was performed in a church, at the time of the administration of the holy eucharist, at the very period of the elevation of the host, when the people bowed in adoration. Lorenzo escaped, but his brother Giuliano, whose death had also been determined by the assassins, fell by their ruffian hands. Lorenzo was at that time the most illustrious and the most useful character in Italy.*

The Romish church having assumed such a character, it naturally became a violent persecutor of the religion of

*See Roscoe's Life of Lorenzo de Medici and Universal History, Vol. 33.

Christ. From about the eleventh century to the time of the reformation, the persecutions of this Anti-christian power were numerous and cruel. The people of God *had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, and death.*

The period of the reformation, one of the most interesting epochs in the history of the church, was undoubtedly distinguished with the special effusions of the Spirit of God, as has been observed by President Edwards in his History of Redemption, and with a very great increase of true religion in the visible church of Christ. This observation, however, applies more particularly to Germany and the countries on the continent which adopted the reformation, where it was effected, principally, by the undaunted efforts of the zealous friends of truth. In England, the cause of the reformation was first espoused by the government, and, primarily, from political views. Though there was, undoubtedly, a progressive and great increase of vital religion, in the nation, from this time this increase was slow and gradual. It was therefore a long period, before there was any great change in public sentiment upon the subject of religion. That change of public sentiment, which was affected in many of the continental states, by the concussions of the reformation, in a short period, in England, was left to the ordinary course of events, and was not effected in less than a century. Thus, although the principles of the reformation were adopted by the state, vital religion continued subject to public obloquy; and the propriety of punishing Non-Conformity could not be eradicated from the public mind. From these causes, proceeded the severe persecutions to which the Puritans were continually subjected, from the time of their first rise, soon after the reformation, till after the period in which some of them emigrated to America, and laid the foundation of the states and churches of New-England.

As persecution has ever been the great means in the hand of the Most High of separating the gold of his church from the dross; so the sufferings of our fathers produced in them an example of humility, of fidelity to the truth, of unconquerable zeal for God, of unchanging attachment to the interests of Zion, of labor and suffering for the advancement of these interests; which is a legacy, bequeathed to their posterity, of inestimable value, which will be celebrated to the remotest periods of the church, and which will finally raise these sons of renown to elevated seats in endless glory.

O.

## ON THE FOREKNOWLEDGE OF GOD.

The foreknowledge of God is so generally believed and acknowledged, that there is no occasion of saying much to prove that God did foreknow all things from eternity. It may suffice to adduce one argument in support of it, which may be drawn from the divine predictions. The apostle James infers from God's foretelling things, that he must have foreknown what he had foretold. And it must be universally granted, that if God can foretel future events, he must certainly know the future events, which he foretels with certainty. It is impossible to conceive that any being should infallibly foretel what he does not infallibly know.—God foretold the coming of Christ, four thousand years before he appeared in the flesh. He foretold to Adam, immediately after he had involved himself and his posterity in sin and ruin, that "the seed of the woman should bruise the serpent's head." He foretold to Abraham, that "in his seed all the families of the earth should be blessed." Peter on the day of Penticost told the Jews, "that God had sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Afterwards he said to those who had killed the prince of life, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers; but these things, which God before had shewed by the mouth of *all the prophets* that Christ should suffer, he hath fulfilled. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." God foretold the time when, the place where, and the men by whom Christ should be crucified, together with some of the most extraordinary circumstances of his death. Now, God could not have infallibly foretold the great event of Christ's death, with all its circumstances, unless he had infallibly foreknown it; and he could not have infallibly foreknown it, unless he had infallibly foreknown all events from Adam to Christ.—For if there had been among the many millions of intervening events, any which he did not foreknow, they might have prevented the death of Christ, and rendered his predictions false. God must have foreknown all the men from Adam to Christ, and all their volitions, and free, voluntary actions, in order to foreknow and foretel the coming, sufferings, and death of the Son of his love. And if he knew from eternity all things from Adam to Christ, there can be no question, whether he knew all things from Christ to this day; from this day to the end of time; and from the end of time to the

boundless ages of eternity. Indeed, if God foreknew any thing from eternity, he must have foreknown all things from eternity. For, foreknowledge, in every degree of it, is an infallible evidence of divinity. Hence God proclaims himself to be divine, and superior to all other beings in the universe, because he foreknows all things. "I am God, and there is none else: I am God and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done." Known unto God, and to him alone, are all future things from eternity. Though there be complete and abundant evidence of the divine foreknowledge of all things, it is a very important question, how it was possible even for God himself to foreknow all things from eternity. This has been considered as a very difficult question. Some have said, that it cannot be answered. And some have answered it one way, and some another. Very few have denied the foreknowledge of God, though some have presumed to do it, for the sake of avoiding what they deemed the natural consequences of it. But those, who do not deny, that God foreknew all things from eternity, suppose there was some way, in which it was possible for him to possess this truly divine knowledge. And, perhaps, by a serious and critical enquiry, we may discover the way, and the only possible way, in which God could foreknow all things from eternity. Here, then, we may observe,

1. That God could not foreknow all things from eternity, by information. In the early days of eternity, he existed alone. There was no other being, created or uncreated, in the universe. Hence the prophet, with great propriety and emphasis, demands, "Who hath directed the spirit of the Lord? or who, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and *taught him knowledge*, and shewed to him the way of understanding?" Before the beginning of the world, there was no superior, nor inferior intelligence, who could give God any information respecting future things. So that God could not foreknow future things in the way in which prophets and apostles have foreknown them; that is, by inspiration or information. Nor,

2. Could God foreknow all things from eternity, by seeing any thing out of himself, which should be the cause of their future existence. Things that begin to exist, must have a previous cause of their existence. And unless God saw some cause of the existence of future things, it was absolutely impossible that he should have the least knowledge of their future existence. Though his understanding was

infinite, yet he could not know that any thing in time to come would begin to exist without a cause. And he must have clearly known, that there was nothing without himself, that could be the cause of this, or any other world, or of any future event. The more clear, perfect and infallible God's essential attribute of knowledge was, the more clearly and certainly he must have known, that there could nothing exist in future, without a cause, and that there was nothing without himself, which could be a cause of any thing existing beside himself. He must certainly have known, that neither a heaven, nor an earth, neither an angel, nor a man, nor any other material or immaterial object, could in a future time exist, by any possible cause, without himself. So that it was absolutely impossible that he should foreknow all things from eternity, by any cause, or evidence out of himself, for there was no cause or evidence of their existence out of himself, which he must have clearly and certainly known. Hence, instead of foreknowing all things, which have existed and will exist, he must have foreseen that nothing besides himself would ever exist, there being no cause of their existence out of himself. Besides,

3. God could not foreknow all things from eternity, merely by being God and possessed of all divine perfections. He might have been God, and possessed all the perfections of his nature, without any other existence besides himself. His existence did not depend upon any other existence. His power did not depend upon any other existence. His wisdom did not depend upon any other existence. His goodness did not depend upon any other existence. Nor did his knowledge of himself depend upon any other existence. There was no mutual and necessary connection between the existence of God and any other existence in the universe. He might, if he had pleased, have existed from eternity to eternity, perfectly alone. It was, therefore, as impossible for God to foreknow all things, by seeing any cause in himself, as by seeing any cause out of himself, of their future existence.—It is confidently said by some, that God must have necessarily known all things from eternity, merely by being God and knowing himself. But this is sooner said than proved. For it appears, that there was no natural or necessary connection between God's existence, or the existence of any thing else. It was so far from being necessary, that any thing should have existed besides God, that it may be demonstrated, that he could have eternally prevented any other existence but his own. He could have existed alone, a solitary being, from eternity unto eternity. Now, if this could have been the case,

then the consequence is plain, that God could not have foreknown all things from eternity, either by information, or by seeing any evidence of their existence, without himself, or within himself. The question now returns with redoubled force—How was it possible for God to foreknow all things from eternity? The only plain, pertinent, and satisfactory answer to this question is, that God foreknew all things from eternity, because he had *decreed* all things. God was under no natural necessity of creating any thing. It depended solely upon his will whether he should, or should not create the world. And it solely depended upon his pleasure what world he would create, and what and how many creatures he would bring into existence. It belonged to God to form his own plan of operation, from the beginning of the world, or before he began to operate. He could not have acted with perfect wisdom, without forming his ultimate end, and all the means to accomplish it, before he produced one effect, or gave existence to any material or immaterial object. Among all possible events, he absolutely determined what should, and what should not take place. He determined the nature, the number, the magnitude, the order and the connection of all things, and left not a single creature, or a single object, or event to mere casualty or chance. He limited, adjusted and bound all things together, by his eternal and immutable purpose. This appears from the perfection of the divine nature and from the express declaration of scripture. We are told that "God created all things by Jesus Christ, according to his *eternal purpose*, which he purposed in Christ Jesus our Lord."

Now, it is easy to see that when God had determined all things, he could foreknow all things. He must know his own determinations, and by knowing these, he must know whatsoever would come to pass. For he made his determinations in unerring wisdom and perfect goodness, and therefore could never see any reason to alter them: and he knew his omnipotent power, to do whatever he had determined should be done. Hence it was as easy for him to foreknow all things from eternity as to determine all things from eternity. His foreknowledge was founded upon his decree and upon nothing else. For if he had not decreed any thing, he could not have foreknown any thing. If he had not decreed to create the world, he could not have foreknown that the world would exist. If he had not decreed to create angels and men, he could not have foreknown that angels and men would exist. If he had not decreed how angels and men should conduct, he could not have foreknown how they would

conduct. If he had not decreed their future and eteral state, he could not have foreknown their final and eternal destination. As his foreknowledge was founded upon his decree, so it must of necessity be bounded by it. It cannot extend to any thing, but what is decreed. God's attribute of knowledge extends to all possible events; but his foreknowledge extends only to events, that have existed and shall exist.—God's foreknowledge is the fruit, or effect of his decree, as much as the works of his hand. God's foreknowledge is totally distinct from his essential attribute of knowledge. And it is altogether owing to men's not making this distinction, that any have supposed, that God could foreknow all things, without decreeing all things. They say God is omniscient, and his omniscience is a necessary and essential attribute of his nature. But who can suppose, that God's attribute of omniscience should enable him to know what is naturally impossible to be known? God is omnipotent; but who can suppose with any reason, that his attribute of omnipotence can enable him to do what is naturally impossible to be done? For instance, who can suppose, that God's almighty power can enable him to cause a thing to *exist* and *not exist* at the same time? Who then can suppose, that God's omniscience could have enabled him to foreknow from eternity, that the world would exist, if he had not determined to cause it to exist? For if he had *not* determined to cause it to exist, it was naturally impossible that it should ever exist, and consequently it was equally impossible, that he should have foreknown, that it would ever exist. His foreknowing, therefore, that the world and all things in it would exist, was not owing to his attribute of omniscience, but to his decreeing that they should exist. His *foreknowledge* respecting all things is founded on his decree, and therefore is totally distinct from his natural and essential attribute of knowledge. There was no essential attribute of the divine nature, that could enable God to foreknow future events without his decree. There was no way, but one, in which it was possible for God to foreknow all things from eternity; and that was by decreeing all things. And as it is easy to see how God could foreknow all things in that way; so it is easy to see, that he could not foreknow them in any other way. There is really no more difficulty in seeing how God could foreknow all things from eternity, than in seeing how God could form a determination in his own mind, and know his determination after he had formed it. And there is really no more difficulty in seeing how God should form and know his own de-

terminations; than to see how we ourselves can form and know our own determinations. Nothing but the plain and inseparable connection between the foreknowledge of God and his decrees has been the occasion of involving the divine foreknowledge in darkness and difficulty. Those who would account for the foreknowledge of God without his decrees, have always found the subject dark and incomprehensible. But those, who see and maintain, that the foreknowledge of God is founded upon his decrees, have found no difficulty in believing the plain declaration of the apostle, who said, "known unto God are all his works from the beginning of the world."

From the view we have now taken of the foreknowledge of God, it may be remarked,

1. That it is absurd for any to allow his foreknowledge and yet deny his decrees. This many really and professedly do. They say they believe that God foreknew all things from eternity, but do not believe that he decreed all things. Now this is very absurd. Because God could not foreknow all things, if he had not decreed them. What is uncertain cannot be foreknown. But the certainty of the future existence of all things, or of any thing, was founded entirely upon the decrees of God. And there was no possible way, even for God to know any future event, which he had not decreed, because no such event could take place. They, therefore, who deny the decrees of God and yet profess to believe that he foreknows all things, admit a palpable absurdity. It could hardly be conceived that any persons, who regard either reason or revelation, could be so absurd in their opinions, were it not common for men by professing themselves to be wise, to become fools.

2. It is absurd for any to believe and say, that the foreknowledge of God extends further than his decrees. This many do believe and say. They say God foreknew all the conduct of free and voluntary agents; but never decreed it. But on what foundation did the certainty of their future conduct, which God foreknew, depend? Upon nothing, unless he had decreed their conduct. If he had not decreed their conduct, how could he know it? Or how was it certain? —And how could he foreknow what was uncertain? How could God foreknow and foretel Pharaoh's conduct, unless he had decreed it? How could he foreknow and foretel the conduct of Cyrus and of Judas, unless he had decreed their conduct? Since the foreknowledge of God depends on his decree, it is vain to pretend that he foreknows what he has not decreed, or that his decrees are not as extensive as his foreknowledge.

3. Since the foreknowledge of God is founded on his decrees, it is absurd to say they are both the same thing. It is true that foreknowledge proves the certainty of future events, as well as the decrees. But foreknowledge does not make things certain. It is not the foundation, but the consequence of their certainty. But the decrees of God are not the consequence, but the foundation of the certainty of future events. It is then absurd to say, what is often said—that there is no difference between divine foreknowledge and decree. This is probably said in many instances, to avoid a proper examination of an important subject, which is very unpleasant to such persons, as are disposed to say unto God—"Depart from us; for we desire not the knowledge of thy ways."

4. It is wrong to blend the decrees and foreknowledge of God with his agency. The agency of God is distinct from his decrees. For it is the execution of his decrees in the works of creation and providence. God is not always decreeing what he will do and what shall be done. But he is always executing his decrees by his most holy, wise and powerful preservation and government of all his creatures and all their actions. The apostle says, God *worketh all things after the counsel of his own will.* This is a just description of his supreme and universal agency. It is the agency of God that brings things into existence, and makes their existence necessary. But divine foreknowledge causes nothing to exist. The decrees of God do not cause any existence: But by his agency God creates, preserves and governs all things. And after all, it is against the divine agency that sinful and dependent creatures level all their objections. But the agency of God is holy, just and good, and affords the firmest support and purest delight to all his friends. And for their benefit, as well as for the conviction of the unholy and unrighteous, the divine agency, as distinct from the decrees and foreknowledge of God, ought to be plainly taught, as it is always in his holy and blessed word.

Finally—Since the decrees and foreknowledge of God lay at the foundation of all his works, they do also lie at the foundation of all religion, both natural and revealed. For, strip God of his decrees and foreknowledge, and he is no longer the proper object of religious worship. He is not the supreme, independent and self-existent Creator, Preserver and Governor of the universe. He no longer deserves to be loved and worshipped for the works of creation, providence and redemption. So those have thought, who have denied the decrees and foreknowledge of God. This was the opin-

ion of the Epicureans in ancient times. And this was also the opinion of European deists, of Bolingbroke and others. Such a being as has neither decreed, nor foreknown all things is not an object of holy fear, love, confidence, gratitude and complacency to rational creatures. But that great and holy being, who says—"My counsel shall stand and I will do all my pleasure;" and who knows all his works from the beginning of the world, is worthy of all the service and worship he requires of the creatures he has made, preserves and governs. The decrees and consequent foreknowledge of God display his real character and are the foundation of all real religion. Hence the assembly of divines, in their system of religious instruction, very clearly and fully declare the doctrine of God's decrees. They say—"The decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass." And all religious instructors, who would give their hearers the true knowledge of God and exhibit the proper reasons for love, esteem, worship, obedience, submission and gratitude to their Creator, must plainly and fully teach his decrees and foreknowledge.

*Con. Evan. Mag.*

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## THE ADVANTAGE OF CHRISTIANITY IN THIS WORLD.

HAS Christianity, with respect to this life, abstracted from a future state, been an advantage to mankind? *Answer.* It has, in various respects, as appears by considering the state of those nations which have embraced Christianity, compared with that of the heathens ancient or modern.——Among the former, science in general is attained in a much higher degree than it is or has been among the heathens, whether ancient or modern. The ancient heathens knew something of mathematics and astronomy, but very little in comparison with modern christians. Of mathematics their knowledge seems to have been confined to arithmetic and geometry: while they were ignorant of algebra, of fluxions, of logarithms, of the application of geometry to navigation, and several other useful arts. Their knowledge of astronomy and natural philosophy was very imperfect indeed. Even Virgil could not account for an eclipse of the sun or moon; and they supposed that all the heavenly bodies daily revolved round the earth. Of navigation they were so ignorant, that they chose never to venture into the ocean out of the sight of land. And how far we exceed them in navigation, commerce, and most kinds of useful arts, I need not repre-

sent. Above all, it is worthy of notice how very far christians exceed the heathens, ancient or modern, in the knowledge of God, of his law, of our duty toward him and one another. Therefore, if science in general, and the knowledge of the forementioned particulars; if a navigation and commerce, extending to all parts of the earth; and if great proficiency in the most useful arts of life be advantageous to mankind, then christian nations are, in these respects, in a more advantageous situation than the heathens, ancient or modern. These sciences and arts have been carried to the greatest perfection among those nations which have been best informed in Christianity.

Perhaps it may be objected, that these improvements in science, navigation, commerce and arts, have not risen from Christianity, but would have been the same if Christianity had never existed.

To this it may be answered, that reasoning *a priori* is, in most cases, much more uncertain, than reasoning *a posteriori*, and conjectures are more uncertain than deductions from facts. If wherever a certain system of religion obtains, certain effects follow, we are naturally led to ascribe those effects to that religion as the cause or occasion. For instance, wherever Mahometanism has prevailed, there arbitrary sway, military government, and great ignorance among the people in general have taken place. Hence we conclude, that that religion favors arbitrary power, and tends to ignorance. By the same mode of reasoning we conclude, that Christianity tends to improvement in science and useful arts. And why should it not have this tendency and effect? It certainly encourages the most free inquiry on every subject, particularly into the works of God: because the knowledge of these tends to inspire sentiments of piety and humility, directly subservient to the ends of Christianity. And as one science or branch of knowledge tends to another, no wonder the knowledge of God, of his agency in every event, of our dependence, of the great works of providence, and of our duty to God and one another, so clearly taught in the scriptures, leads to improvement in useful knowledge generally.

Christianity has restrained the passions and improved the morals of mankind. That it has restrained the passions of men is manifest from several facts.

War is now carried on much more mildly than ever it was among the most polished heathens. To make war for the end of conquest is now universally condemned. But this was avowed among the ancient heathens, especially the Romans, and it was the common motive to their wars. To enslave all

prisoners of war, or to put them to death, was the common practice of the best heathen nations, not so among christians. The triumphs of the old Romans were effusions of the most unjustifiable passions toward their conquered enemies, of which nothing obtains in christian nations.

How far Christianity has improved the morals of men may appear from the following facts. Drunkenness was common among all ranks of the ancient most polished heathens. Even the principal Roman magistrates, philosophers and priests were addicted to it. Nor does it appear that much loss of reputation was attached to this vice. Fornication was reckoned no crime even by philosophers, and, therefore, was practised without reserve. Even unnatural vices were not only frequently indulged by many of the common ranks, but by their philosophers, and was even recommended by some of them. As to truth, some of the philosophers taught that it was lawful to violate it whenever it was profitable. The Spartans encouraged their children to steal, and held it as a maxim, that probity, and every thing else, was to be sacrificed to the good of the state. The Stoics condemned all compassion. Some of the philosophers recommended revenge; and Plato owns, that forgiveness was contrary to the general doctrine of philosophers. Both Greeks and Romans were wont to kill their slaves in cold blood; nor was there any penalty provided by law in such a case. The Romans suffered their old and useless slaves to starve. Proscriptions and assassinations were common among the Romans. The Roman laws gave to the father a power of life and death over his children. Both the Greeks and Romans were wont often to throw their new born children into the streets, and leave them to perish, unless taken up and preserved by some compassionate person. They were also wont to sacrifice captives or slaves at the funerals of persons of distinction and wealth. By the exhibition of gladiators, thousands of men in every year were made to slaughter one another, for the mere sport of spectators; and suicide was not only common among them, but was taught and practised by some of their greatest and best men.

To all this I am sensible it will be objected, that Christianity has been the occasion of great and grievous persecutions and wars, and on that account has been a vast disadvantage to mankind. That it has been the occasion of wars and persecutions cannot be denied; still it does not follow that it has on the whole been a disadvantage to mankind even in this world. Suppose the nations of Christendom had to this day lived in the state in which they were before Christianity was

introduced among them, devoted to heathen idolatry, sunk in brutal ignorance, perpetually waging cruel and barbarous wars upon each other, like the aborigines of this continent, would they have enjoyed more happiness in the world than they have in the state in which they have been? Or supposing the reformed nations of Christendom had, from the time of the reformation, been, in all respects, in the circumstances of the Romans, for two hundred years before the introduction of Christianity in the empire; would they, in this case, have enjoyed more happiness than they have enjoyed from the reformation to the present time? I presume it will not be pretended. If not, if they have enjoyed more happiness than the brave, victorious and polished Romans, in their best and most prosperous times, we seem to have a clear proof of the advantage of Christianity to mankind in this life.

The consideration that Christianity has been the occasion of wars and persecutions, is no demonstration that it has been on the whole a disadvantage to mankind. Civil government has been the occasion of ten times the wars and oppressions, or, if you please persecutions, that Christianity has; yet it will not be pretended that it has, on the whole, been a disadvantage to mankind. **EPSILON.**

*Theological Mag.*

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MR. EDITOR,

THE following extract is taken from a journal which I kept, on a tour from Massachusetts to Maryland, in the year 1811. If you deem it worthy of public notice, you are at liberty to publish it.

JOHN FROST, Pastor of the
Presbyterian Church in Whitesborough.

MARCH 11, 1811.—Stopped at a place by the name of Indian River, in Delaware. Called on Col. *Kollock*, to whom I was introduced by letter. At evening, he invited me to visit a sick man in the neighborhood, whose condition, he observed, was in some respects peculiar and interesting. We went together. I found him dangerously sick with the dropsy. He says he is a German by birth, the son of an Elector, and that the reason of leaving his country was this: He belonged to the army, and falling out with one of the officers, he challenged him to a duel. "We fought with swords, and I killed him, running my sword several times quite through his body!! I was obliged to flee my country. My estate, which was large was confiscated." By his conversation he

appeared to be a man of good education. Col. Kollock told me, that he was employed in Philadelphia as a clerk in the bank, and some time as clerk in a store. About a year ago, he came to this place and engaged in a school.

I asked him, whether he was willing to die. "O yes, (said he) I would be glad my God would take me away this night, were I prepared to die. I pray, as well as I can, that I may be prepared—my distress is so great most of the time, that I cannot collect my thoughts. But I have been so great a sinner, I fear there is no mercy for *me!*" I told him he must not despair; that God, through Christ could pardon the greatest sinners. "I have been, (says he) very vile. When persons have heretofore conversed with me upon religion, I have told them, I did not want more than one day to pack up my things and go up stairs; but I have lain here sick on my bed these six months, and I am not prepared to go up stairs yet." Upon saying this, he smote his hands together, and wringing them in great agony, he said, "I belonged to a society,* in which we called the Saviour the son of ——, the son of ——." He hesitated, as if afraid to proceed. Then lifting his eyes to heaven, in a wild manner, and fixing them, as though he saw the dead summoned to judgment, he broke out saying, "How can I give account for my conduct!" Then, as if anticipating his sentence, he said, "How much I suffer—but Oh! the miseries of the damned!! O what can I do!!!" Here he was so much overcome, that he could not speak, and burst into convulsive sighs.

Ye infidels, is this the end of your boasted philosophy? Is this the consolation your religion affords in the most trying moment of life? Had you witnessed the cries of this miserable man, you must have dropped a tear of compassion, and offered a silent petition to the Father of our Lord Jesus Christ, for your wretched brother!

I asked him how he thought he should live if he recovered. He replied, "I have made a solemn promise to God, that if he restores me to health, I will devote my life to his service." When I left him, he reached out his hand to me, and with a *look* not to be described, he said, "*Pray, O pray for me!*"

* After leaving the room, I was informed by the gentleman who went in with me, that in a previous conversation with him, he had told him that he belonged to a society of infidels, which was formed a few years since in Philadelphia. To this society he probably alluded. He further told him that the name by which he was known in this country, was not his true name.

"A death bed's a detecter of the heart."

## GOD IMPARTIAL IN THE PURPOSE OF ELECTION.

IT is objected to the purpose of election, That it makes God appear *partial*, and *a respecter of persons*.

*Partial* is derived from the word *part*, and implies a selfish regard to a part, in distinction from a disinterested regard to the good of the whole. A part may either be regarded or disregarded, from a desire to promote general good. We may separate a limb from the body, whose continuance would endanger the body; and, on the other hand, all our members may be employed in preserving a single limb, whose continuance, it is judged, will be useful to the body. All the regard which we pay to a part is not partiality. When fire breaks out in a city, they may pull down a certain building, or they may take peculiar pains to preserve a certain building, with a regard to the good of the whole city, and not be chargeable with being partial.

Impartiality, or having no respect to persons, requires that *all innocent* persons should be *justified*; but it does not require that *all guilty* persons should be *pardoned*. Impartiality does not *forbid* that the guilty should be pardoned, when this can be done in consistency with general safety. If extending pardon to a *part* of the guilty, is more consistent with general good, than extending it to the *whole*, then this is not partiality: But on supposition, that extending pardon to the whole of this character, would diminish the happiness of the community at large, it would be a proof of partiality if they were all to be pardoned. It is therefore agreeable to the common sense of mankind, that while a sovereign has no right to put a difference between his obedient subjects, he has a right among his rebellious subjects, to extend his pardons to as many, or to as few, as he shall judge will conduce most to the benefit and prosperity of his kingdom. God is no respecter of persons, because that in every nation, and among all the different classes of society, "he that feareth God and worketh righteousness is accepted of him." God is not partial, because he saves as many sinners, as will promote the best good of the universe. This we know, because it is said, the Redeemer will see the travail of his soul, and be *satisfied*. If God were to save one more than would promote the best good of the universe, this would be a *partial* thing; it would be a regarding of the good of a part, in opposition to the good of the whole. God is not chargeable with partiality, because that in determining the *persons*, as well as the *number* of his elect, both men and angels, he is influenced by the most enlarged benevolence. It was not par-

tiality to these individuals, but a regard to the greatest good of the universe, which led him to predestinate *them* to eternal life. If this greatest and most desirable good had required, that *satan* should have been put among the elect angels, instead of *Gabriel*, it would no doubt have been so done. If God would have been more glorified, and the kingdom of holiness made more perfect, by saving *Judas* instead of *Peter*, then Judas instead of Peter would have been effectually called and prepared unto glory. I thank thee, said Christ, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; Even so, Father; for so it seemed GOOD in *thy* sight.—*Williston's Sermons.*

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### THE EXCELLENCE OF THE CHRISTIAN RELIGION.

———The gods will grant
What their unerring wisdom sees thee want:
In goodness, as in greatness they excel;
Ah! that we lov'd ourselves but half so well!

DRYDEN.

IT is owing to pride, and a secret affectation of a certain self-existence, that the noblest motive for action that ever was proposed to man is not acknowledged the glory and happiness of their being. The heart is treacherous to itself, and we do not let our reflections go deep enough to receive religion as the most honorable incentive to good and worthy actions. It is our natural weakness to flatter ourselves into a belief, that if we search into our inmost thoughts, we find ourselves wholly disinterested, and divested of any views arising from self-love and vain-glory. But however spirits of superficial greatness may disdain at first sight to do any thing but from a noble impulse in themselves, without any future regards in this or any other being; upon stricter inquiry they will find, to act worthily, and expect to be rewarded only in another world, is as heroic a pitch of virtue as human nature can arrive at. If the tenor of our actions have any other motive than the desire to be pleasing in the eye of the deity, it will necessarily follow that we must be more than men, if we are not too much exalted in prosperity and depressed in adversity. But the Christian world has a Leader, the contemplation of whose life and sufferings must administer comfort in affliction, while the sense of his power and omnipotence must give them humiliation in prosperity.

It is owing to the forbidding and unlovely constraint with which men of low conceptions act when they think they con

form themselves to religion, as well as to the more odious conduct of hypocrites, that the word Christian does not carry with it at first view all that is great, worthy, friendly, generous and heroic. The man who suspends his hopes of the reward of worthy actions till after death, who can bestow unseen, who can overlook hatred, do good to his slanderer, who can never be angry at his friend, never revengeful to his enemy, is certainly formed for the benefit of society. Yet these are so far from heroic virtues that they are but the ordinary duties of a Christian.

When a man with a steady faith looks back on the great catastrophe of this day,* with what bleeding emotions of heart must he contemplate the life and sufferings of his Deliverer! When his agonies occur to him how will he weep to reflect, that he has often forgot them for the glance of a wanton, for the applause of a vain world, for a heap of fleeting past pleasures, which are at present aching sorrows!

How pleasing is the contemplation of the lowly steps our Almighty Leader took in conducting us to his heavenly mansions! In plain and apt parable, similitude and allegory, our great Master enforced the doctrine of our salvation; but they of his acquaintance, instead of receiving what they could not oppose, were offended at the presumption of being wiser than they. They could not raise their little ideas above the consideration of him, in those circumstances familiar to them, or conceive that he, who appeared not more terrible or pompous, should have any thing more exalted than themselves; he in that place therefore would no longer ineffectually exert a power which was incapable of conquering the prepossession of their narrow and mean conceptions.

Multitudes followed him, and brought him the dumb, the blind, the sick, and maimed; whom when their Creator had touched, with a second life they saw, spoke, leaped, and ran. In affection to him, and admiration of his actions, the crowd could not leave him, but waited near him till they were almost as faint and helpless as others they brought for succor. He had compassion on them, and by a miracle supplied their necessities. Oh, the ecstatic entertainment, when they could behold their food immediately increase to the distributor's hand, and see their God in person feeding and refreshing his creatures! Oh envied happiness! But why do I say envied? as if our God did not still preside over our temperate meals, cheerful hours, and innocent conversations.

But though the sacred story is every where full of miracles not inferior to this, and though in the midst of those

* This paper was published on Good Friday 1712.

acts of divinity he never gave the least hint of a design to become a secular prince, yet had not hitherto the apostles themselves any other than hopes of worldly power, preferment, riches and pomp; for Peter, upon an accident of ambition among the apostles, hearing his master explain that his kingdom was not of this world, was so scandalized that he whom he had so long followed should suffer the ignominy, shame, and death which he foretold, that he took him aside and said, 'Be it far from thee, Lord, this shall not be unto thee:' for which he suffered a severe reprehension from his Master, as having in his view the glory of man rather than that of God.

The great change of things began to dram near, when the Lord of Nature thought fit, as a Saviour and Deliverer, to make his public entry into Jerusalem, with more than the power and joy, but none of the ostentation and pomp. of a triumph; he came humble, meek, and lowly; with an unfelt new ecstacy, multitudes strewed his way with garments and olive-branches, crying, with loud gladness and acclamations, 'Hosannah to the son of David! Blessed is he that cometh in the name of the Lord!' At this great King's accession to his throne, men were not ennobled but saved: crimes were not remitted, but sins forgiven. He did not bestow medals, honors, favors; but health, joy, sight. speech. The first object the blind ever saw was the author of sight; while the lame ran before, and the dumb repeated the hosannah. Thus attended, he entered into his own house, the sacred temple, and by his divine authority expelled traders and worldlings that profaned it; and thus did he for a time use a great and despotic power, to let unbelievers understand that it was not want of, but superiority to, all worldly dominion, that made him not exert it. But is this then the Savior? Is this the Deliverer? Shall this obscure Nazarene command Israel, and sit on the throne of David? Their proud and disdainful hearts, which were petrified with the love and pride of this world, were impregnable to the reception of so mean a benefactor; and were now enough exasperated with benefits to conspire his death. Our Lord was sensible of their design, and prepared his disciples for it, by recounting to them now more distinctly what should befal him; but Peter, with an ungrounded resolution, and in a flush of temper, made a sanguine protestation, that though all men were offended in him, yet would not he be offended. It was a great article of our Saviour's business in the world to bring us to a sense of our inability, without God's assistance, to do any thing great or good; he therefore told Peter, who thought so well of his

courage and fidelity, that they would both fail him, and even he should deny him thrice that very night.

'But what heart can conceive, what tongue utter the sequel. Who is that yonder buffetted, mocked, and spurned? Whom do they drag like a felon? Whither do they carry my Lord, my King, my Savior, and my God? And will he die to expiate those very injuries? See where they have nailed the Lord and giver of life! How his wounds blacken, his body writhes, and heart moves with pity and with agony! Oh Almighty sufferer, look down, look down from thy triumphant infamy! Lo, he inclines his head to his sacred bosom! Hark, he groans! See, he expires! The earth trembles, the temple rends, the rocks burst, the dead arise! Which are the quick? Which are the dead? Sure nature, all nature is departing with her Creator.'

*Addison's Spectator.*

## INDIFFERENCE TO RELIGION IN THE ADMINISTRATION OF A GOVERNMENT A GREAT NATIONAL SIN.

I AM sensible that I am entering on a very delicate, and with many a very unpopular subject; and that I shall probably not barely incur the odium of the avowed enemies of religion, but the censure of many of its pretended, and of some of its real friends. Perhaps there is no one feature in the constitution of the United States, which has been the subject of more numerous encomiums, of more unqualified praise upon both sides of the Atlantic, than this, that it takes no notice of, and is not at all connected with religion. It is not difficult to point out the quarter from whence these encomiums have, in the first instance originated. The placing of all religions, or of all sentiments on religious subjects, whether for or against religion itself upon an equal footing, has been the popular theme of modern philosophists. By thus degrading christianity to a level with paganism, infidelity and atheism, they doubtless expected to be put in a better situation to overthrow and exterminate it altogether. It is a just matter of lamentation, that so many who are friends at heart to the real interests of religion, should have so greedily swallowed the pernicious bait that was thrown out to them, regardless of the hook which was concealed beneath. This equalizing of all religious opinions; this ranging of atheism, infidelity, and blasphemy, side by side, with the Gospel of JESUS CHRIST, has been a popular topic, and as it is much easier to call hard names, than to produce sound arguments, the most approbrious epithets have been liberally bestowed on all who should dare to dispute the orthodoxy of these sentiments. It has been represented as little better than sacrilege for religion and government to have the remotest connection together. This principle was avowed, and the most unlimited toleration of all religious

opinions proclaimed at the commencement of the French revolution. But how soon was every form of christianity proscribed?—That some of our most zealous advocates for religious liberty and toleration, and our warmest declaimers against any connection between religion and government, have nothing less in view than the entire banishment of christianity out of the world, as soon as they are able to superadd violence to their other modes of opposition, cannot admit of a doubt. Should they succeed in the attempt to render the christian religion contemptible and odious, the transition from that state to actual violence, is natural and easy. A very good preparatory step towards rendering it contemptible, is, if possible, in the first place to render the impression universal, that it is a matter of such absolute indifference, as to be entirely separated from the case, and unworthy of the notice, or even of the remotest attention of government. I have already observed, and I again repeat that I am far from attributing any such motive to many, and probably to the greatest number of those who espouse the opinion I am endeavoring to combat. I could wish however to be able to convince them, that the opinion is an incorrect one, calculated vitally to injure a cause which they profess to have at heart. In this instance the United States are exhibiting perhaps, a new and singular spectacle to the world. A government without a connection with religion of some sort, is, probably, a novelty, a phenomenon which the world has never witnessed before. It is a bold experiment, and one which I fear can only issue in national apostacy and national ruin.

Many plausible arguments have been urged on this subject, which have, without doubt, had a powerful effect upon honest minds. But it appears to me that they are more plausible than solid, and go to support a theory which is both visionary and fallacious. Some of the most plausible are—that CHRIST will protect his church, and maintain his own cause, independent of any aid derived from the civil powers of the world. That the christian religion rests on its own basis, and requires nothing but fair play, i. e. to be neither countenanced or supported, opposed or persecuted by civil authority, to cause it to flourish. That human authority has been generally on the side of superstition and error, and may be indifferently used for the support of paganism and christianity. These and similar arguments have been urged with much warmth, and a degree of plausibility, attended with special care to brand their opponents with the charge of intolerance at least, if not with being actuated by a persecuting spirit. It is granted that civil government has been oftentimes associated with, and the powers of the civil magistrate exerted in support of a false religion, as well as persecuted the true. But that is no reason why the supreme power of a nation, affecting to retain the name of christian, should give no preference to the benevolent, heaven-born system of christianity, above those false religions, or above no religion at all. Civil governments have oftentimes been very oppressive. Instead of protecting the rights of the citizens, they have established mischief by cruel and oppressive laws. But that is no argument against either the necessity, usefulness, or

importance of civil government. It is granted that, under the influence of a false religion, christianity has been oftentimes persecuted, and that different religious sects, calling themselves Christians, have sometimes oppressed and persecuted one another. This may, perhaps, be a good reason why different sects of christians ought to be placed on an equal footing, as the best mean to cultivate harmony and mutual charity; and to prevent the undue preponderance of one sect over another. But it is no argument why christianity itself should be placed upon a level with either paganism or absolute irreligion. It is also a glorious truth, and one which, in times of trial, affords the best, if not the only ground of support and consolation to the pious minds, that CHRIST will protect his church; and that neither the malice, power, or policy of earth or hell, shall finally prevail against it. In the protection of his cause, he is not only independent of the civil powers of the world, but where they are found in opposition, he will do it in spite of this enmity. The question therefore is not what the great head of the church either can or will do, but what is the duty of those nations where christianity has been the religion long publicly professed. It does not follow that those powers who either oppose, or refuse to lend their aid in support of his cause, do their duty, or take that course which Infinite wisdom has pointed out to them as proper. Although Christ is able, and will actually maintain his own cause, yet he has usually seen fit to do it by the co-operation of human means, and of these means the countenance of civil rulers, by ranging themselves on the side of his religion, and enacting wholesome laws for the suppression of vice, and the prevention and punishment of such crimes as are not only in opposition to religion, but injurious to civil society, are not matters of minor importance. The proposition that Christ will defend his church, carried to the length which some are disposed to extend it, may be urged with equal plausibility against any other human endeavors to promote the cause and extend the kingdom of Christ, as in favor of such an entire separation between government and religion, as is the subject of so much popular declamation at the present day. It is no more than an extension of the principle contended for, to say that Christ will maintain his own cause, independent of the preaching of the Gospel, and all endeavors to extend it, and of the translation and circulation of the scriptures, and all other helps for the promotion of religious knowledge; and that all these things are improper, because effected by the intervention of human means. The truth however is, that whenever Christ sees fit to interpose in a remarkable way in behalf of his church, he always does it by the intervention of human means, by raising up and qualifying suitable instruments to carry on his own work. God originally brought his people up out of Egypt with a strong hand and an outstretched arm; but he both brought them up out of Egypt and led them through the wilderness, by the hand of Moses and Aaron, under whom the power of the magistrate and the influence of religion were combined. He also raised up Zerubbabel the governor, and Joshua the high priest, and no doubt he still makes use of religious

magistrates to promote the interest of Zion. Magistrates as such, it is said, must carry it with an even hand, i. e. with the utmost impartiality and indifference with regard to religion. They must, in their public capacity, be neither for or against it in any respect. This was not a principle inculcated on antient Israel under the immediate guidance of inspiration. God ever taught that rebellious people, that their national concerns and religion were intimately connected together. It is not a principle inculcated upon his followers by our blessed Lord. He owns no such indifferent characters, either in the persons of princes, legislators, magistrates or individuals, but expressly declares, *He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.* Governments therefore which assume this attitude of impartiality and indifference with regard to religion, will, in the estimation of Him who is to be the judge of the quick and the dead, be considered as taking their rank on the side of his enemies, as the enemies and persecutors of his cause. When I consider the attitude assumed by this nation with regard to religion, I cannot but tremble for my country. We still affect to consider ourselves as a christian nation; but where are the evidences of it?—I hope and believe there are many christian individuals among us, and that their number is rather increasing than diminishing in our country. These may be the means of saving us from ruin. But where can we find a single vestige of christianity in our national character? There is none. Whatever character of indifference, therefore our national government may have seen fit to assume, as it is not *for* Christ, or a ranking on his side, it must be *against* him. If your national character is not christian, it is anti-christian, for there is no midway.

The second Psalm is undoubtedly a prophecy relating to the Gospel kingdom of the Messiah, and a warning to princes and rulers of their danger in opposing that kingdom. "The kings of the earth set themselves, and the rulers take council together against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."—Such is to be the fate of the opposers of Christ and his cause; those who break his bands asunder and cast his cords from them. But what is the advice given to rulers that they may escape this righteous indignation? Is it to stand aloof from religion and beware of meddling with any of its concerns? Does he tell princes and rulers, that however they may be permitted to be christians in their private capacity as men, yet, in their public characters, they must act with the utmost impartiality between the interest of Christ and of Belial; or that they must not give the slighest preference to the interests of religion, above those of atheism. Nothing like this. On the other hand he exhorts them, saying, "be wise now, therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed

are all they that put their trust in him," i. e. embrace JESUS CHRIST. Let not merely your hearts, but your power, authority and influence be on the Lord's side.

The consideration that Christ both can and will defend his church, independent of the power and policy of the world, ought to have a very different effect both upon nations and individuals, from that of promoting indifference and inattention to the interests of religion.—While it ought to discourage all opposition on the one hand, from the consideration that whosoever falleth on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder; so the reflection that it is a cause which must eventually triumph, is a consideration which ought to animate all to the most vigorous exertions, and neither give way to despondency or discouragement, even when the prospect is the most gloomy. It is therefore a great error to suppose that christianity will be the most apt to flourish under the indifference or neglect of the civil magistrate. Although the condition of the christian church is different from that of the jewish, and it is neither to be desired or expected, that christian rulers should have all that authority in things sacred, which was once enjoyed by the jewish kings, yet if we attend to the prophecies which relate to the situation and duty of christian rulers in Gospel times, we will find them by no means represented as that indifferent kind of characters with regard to religion, which many would wish them to be. I shall quote two or three passages for illustration.

"And kings shall be thy nursing Fathers, and their queens thy nursing Mothers. Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. And the sons of the stranger shall build up thy walls; and their kings shall minister unto thee. Thou shalt suck the breasts of kings, and thou shalt know that I the Lord am thy Saviour and Redeemer."

One thing which tended greatly to strengthen the grand apostacy was that the kings of the earth gave their power and strength unto the beast. The same kings of the earth, i. e. of the Latin earth, or Roman Empire, were to have an agency in the downfall of the great whore who sitteth upon many waters. They were to hate the whore and burn her with fire. As a counterpart to this agency, both in the growth and downfall of the man of sin, it was to be proclaimed at his downfall on the sounding of the seventh angel, that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ. i. e. as the instrumentality of earthly princes and potentates was used in the promoting of this apostacy, so, at his downfall, and the advancement of Christ's kingdom on his ruins, the characters of these same earthly potentates would be changed, and they would equally exercise their power in subserviency to the cause and interest of the Redeemer. Christian rulers may, no doubt, do much to promote the cause of Christ and the interest of religion by their example, and blessed be God that our rulers are not absolutely prohibited from setting a christian example in private life, and that a regard for the christian religion is not as yet considered as an

absolute disqualification for office. But I conceive that christian rulers are bound to countenance and support religion in other ways than merely by setting a christian example. They are not to act the part of atheists, or of men absolutely indifferent to all religion in their public, any more than in their private capacity. While idolatrous nations were steadfast in their false worship, God blames his people for apostatising from the true worship of God, and changing their glory for that which did not profit. This entire separation of every thing which belongs to religion from civil government, and the duties of the magistrates from religion, is a changing of the true religion not for another, but for no religion at all. Indeed it goes to make magistrates and rulers resemble, in their public capacity, Daniel's wilful king, who was neither to regard the God of his fathers, the desire of women, nor any God.

An idea has been already suggested, which it may not be amiss again to bring into view, i. e. that if we trace this principle to its source it will be found to have originated, not in a regard to the purity of christianity, or a fear lest it should be contaminated by the maxims of worldly policy, but in a desire to overthrow it. Infidels have been both the first and warmest advocates for this unlimited toleration; this unrestrained circulation of all opinions for and against religion; and this entire indifference on the part of government, with a view to obtain the greater facility to circulate their own: thinking no doubt that that art and craft, in the use of which they have proved themselves such experienced adepts, would be an overmatch for gospel simplicity. Hence their unwearied endeavors to render christianity contemptible and even odious, that it may be the more easily suppressed. Men of honest minds and upright intentions, being either deceived by their subtilty or not suspecting their real intentions, have joined in the popular cry of liberty, toleration, and the entire separation of government from every thing that is connected with religion. But it is natural that the fruit growing on such a tree should excite suspicion. If religion is unworthy the attention of the government of a nation, a very natural inference is, that it is of little consequence in itself, and that it will loose much of its influence on public morals. *Have any of the rulers or of the Pharisees believed*, is a very old objection against religion, and it hath its influence still. The progress from indifference to either secret or open opposition, or even to persecution, is natural and easy.

I am sensible that I shall be here met with the cry of bigotry, intolerance, and a persecuting spirit. This cry is without foundation. Were I advocating the elevation of one sect of professed Christians, to the depression of all others, their might be some ground for the clamor. So far is this from being the case, that I have no wish to disturb any class of citizens, whether Jews, Mahometans, or even infidels, in the enjoyment of their civil rights, while they demean themselves peaceable, much less to elevate one sect of professed Christians above another. A portion of real christianity, doubtless, is to be found in different sects, and every christian sect holding to the great principles of christian morality, and the future accountability

of man, however some of their opinions may be erroneous and even absurd, may yet hold to all those principles of religion which are necessary to the safety, and connected with the stability of civil government. All I plead for is, that, as it is impossible for government to exist without calling in the aid of religion, so if the christian religion is the true religion, it ought to be acknowledged and supported in our national capacity, at least so far as to declare ourselves by some public national act, to be a christian nation. But to place a system of atheism, or one so near it as to cancel all moral obligation, even the obligation of an oath, and to obliterate all distinction between virtue and vice, on the same footing with christianity, is not merely to betray the cause of Christ into the hands of its enemies, but to unhinge the bonds of civil society, and to let men loose like Tygers to devour one another.—*Taggart's Fast Sermons.*

## RELIGIOUS INTELLIGENCE.

### REPORT OF THE DIRECTORS OF THE (LONDON) MISSIONARY SOCIETY, MAY 13, 1813.

DEAR BRETHREN,

AMONG the various pleasures derived from true religion, that which arises from the exercise of Christian benevolence is certainly not the least. The consciousness of having done good, or the information that good has been effected by others, affords a high degree of mental enjoyment. We may reasonably suppose that the primitive Christians experienced in a very high degree this sacred delight; for as the conversion of the Gentiles formed a new epoch in the history of the church, so it opened a new source of pleasure to the disciples of Christ. When Peter reported to them the conversion of Cornelius and his friends at Cæsarea, with what exultation did they exclaim, "Then hath God also to the Gentiles granted repentance unto life!" And when the missionaries sent from Antioch returned and announced their success to the assembled church, how great was their satisfaction when assured that God had opened the door of faith to the Gentiles.

Professing, as we humbly hope, the same faith, and actuated, as we trust, by the same Spirit, the members of the Missionary Society, formed for the sole purpose of spreading abroad the glorious gospel among the heathen nations, are now convened, to hear from the Directors the transactions of the past year, which it is presumed will excite emotions of pleasure and gratitude, and satisfy every member that his prayers and his pecuniary aid have not been offered in vain.

### AFRICA.

THE number and importance of our Missionary stations in South Africa naturally direct our first attention to that quarter. The lamented death of Doctor Van der Kemp, the increase of our Missionaries, and the derangements of some of our northern settlements by

the violence of a lawless plunderer, induced the Directors to determine on sending one of their own body, if possible, to regulate the concerns of the Society, and to place them on a proper footing for the time to come. They were happy in prevailing on the Rev. John Campbell to undertake this labor of love; with great satisfaction they confided in his steady and prudent zeal; and the information they have already received of his proceedings has fully convinced them that their confidence was well placed. They have the pleasure of reporting that Mr. Campbell reached the Cape (with his associate Mr. George Thom, intended for the East,) on the 24th of October last. Mr. Campbell's health appears to have suffered at first, from a tedious voyage and the heat of the climate; but his last letters are written with so much spirit and cheerfulness as lead us to hope that it is completely restored. He has been favored with the most friendly intercourse with the Colonial Government, and the Society is under the greatest obligations to his Excellency Sir John Cradock, the Governor, who has assured both Mr. Campbell and Mr. Reed, "that every practicable aid, consistent with the expanded views of Government, will ever be given to advance the real interest of a community, (referring especially to Bethelsdorp,) that professes such sacred principles—provided that the indispensable habits of industry and useful employment are inculcated with zeal and care, as the most important object, next to the concerns of religion." In these wishes of the Government, we are certain that the Missionaries most heartily concur, as is evident by the advances already made in civilation and social improvement, particularly at Bethelsdorp: and in pursuance of this great design, we are confident that Mr. Campbell will steadily follow the example of Dr. Van der Kemp, as far as his advice and influence can extend, in all our African Missions.*

* In a work, written in German, and lately translated into English, entitled "*Travels in Southern Africa, by Henry Lichtenstein,*" some very unjust reflections are thrown on the late Dr. Van der Kemp, which we cannot forbear to notice. Speaking of the Mission at Bethelsdorp, he says "its utility was lost by the *over pious* spirit, and *proud humility* of its head; the people," he adds "were certainly daily instructed for some hours in the Christian religion, but these instructions made much more impression upon their memory than upon their understanding. They could sing and pray, and be heartily penitent for their sins, and talk of the Lamb of atonement, but none were really the better for all this specious appearance. No attention was paid to give them proper occupations, and excepting in the hours of prayer, they might be as indolent as they chose." Page 236.

In refutation of this calumny, we refer to our former Annual Reports and to the Missionary Transactions. When this traveller visited Bethelsdorp in 1805 or 1806, the new settlement was in its infancy, having been commenced only in 1802. It was therefore extremely unfair to contrast, as the author does, the state of Bethelsdorp with that of the Moravian settlement at Bavians Kloof which had been cultured many years. Our Journals will shew how assiduously and successfully Dr. Van der Kemp and his valuable associate Mr. Read (whom the author unjustly styles "an ignorant man,") attended to the civi

With regard to Bethelsdorp, the Directors have to report that Mr. Read, assisted by Mr. Ulbricht, Mr. Smit, Mr. Wimmer, Mr. Bartlett, and William Corner, (the negro from Demarara) continues to

ization of the natives, so that in the year 1809, the following report was made to the Directors by Dr. Van der Kemp and Mr. Reed.

"Our external circumstances are much as usual. The knitting school still continues, but misses its founder (Mrs. Smith.) The number however, increases and prospers beyond expectation; about 30 children in it have earned the whole year their daily food, without touching our funds: and the call for stockings and night-caps is more than we can supply, especially of short stockings or socks, to which the officers of the military service are very partial.

"The industry of our people in general continues to increase. Mats and Caffer baskets are made in great abundance, and sold at Fort Frederick, and different parts of the country.

"Considerable traffic in salt has been carried on this year, which our people fetch from the salt pan, pile up in heaps, and is fetched from hence by the farmers, who otherwise have often a journey in vain not being able to get fine salt, or even in that case prefer to give a reasonable price for it dry, than to take it wet from the pan. Our people likewise carry it to different parts of the country themselves for sale, and barter for wheat, &c. Soap boiling, sawing, and woodcutting for waggons, &c. is carried on at a considerable rate, by which means they are enabled to earn a good deal of money with the greatest ease. Besides this, they earn much by frequent journies to the Cape with the farmers.

"The success of our harvest of 1808, gave vigor to our agriculture, so that in the month of June and July we began again, and have been able to get upwards of 40 sacks of wheat into the ground, besides some barley, rice, Indian corn, beans, peas, pumpkins, &c. &c. so that the wants of our poor people are more and more likely to be supplied."

Let the world now judge of the truth of what the author affirms, page 239; "Dr. Van der Kemp, (he says) never turned his thoughts seriously to instilling habits of industry into his disciples: but all ideas of their temporary welfare appears with him to be wholly lost in anxiety for their eternal salvation. And again, "It appears to me that Van der Kemp is of little value as a Missionary"—"he is too learned"—"hence comes his total neglect of husbandry."—What the author says of "a *swarm* of Missionaries" (three or four at most) at Rodezand is equally false. He affirms "that they have introduced bigotry, which has very much changed the frankness of character and good-will which was once so prevalent here." The *pious* Edinburgh Reviewers referring to this passage, have kindly improved it by saying, "Both the happiness and the *morals* of the colonists of this district seem to have been injured not a little by the intrusion of a swarm of Missionaries." No. 41, page 64. But it is thus that the servants of Christ who forsake all and follow him, must, like their apostolical predecessors, "go through evil report as well as good report;" but "blessed are ye when men shall say all manner of evil against you, falsely, for my sake." The infidel-writers of the present day, disliking Christianity itself seize every occasion to vilify those devoted men, whose sole object is the diffusion of it through the world.

labor with his accustomed zeal. The news of Dr. Van der Kemp's death deeply affected his congregation; and Mr. Read, in a letter dated soon after that event took place, says, "I consider the Society, and Bethelsdorp, yea, the whole church, has, by his death, experienced the severest loss it could have sustained. We are not ashamed to declare our belief that his equal is not to be found upon earth, and that he was little behind the chiefest apostle of our Lord."

Notwithstanding the removal of this excellent man, religion appears still to prosper at Bethelsdorp. In a letter dated August 8, 1812, Mr. Read says, "It will afford no small pleasure to the Directors and friends of the Society to hear that the Lord continues his kindness to Bethelsdorp, and that we have visible proofs that the gospel of Christ is the power of God to the salvation of sinners," of which he relates some singular instances, and adds, "I have baptized nine adults since my return from the Cape, and there are *many more* who give us pleasing hopes of their interest in Christ."

Mr. Read also says, "We have in contemplation several plans by which the expenses are not only likely to be lessened, but wholly done away. Indeed, if the Institution continue to flourish as it has done, the people will soon be able to support the Missionaries themselves."

Mr. Albrecht and the other Missionaries who left Warm Bath in the Great Namaquas, on account of the depredations of Africaner, arrived, after toilsome removals, at the Cape, where they stayed for some months. They then took their journey northward, through the great wilderness, towards their former residence, and arriving at a place called Bezonder Meid, they found a considerable number of their former congregation, who had been driven from Warm Bath, were again collected. There they had an opportunity of hearing particulars of the distresses endured by their Namaqua friends, who were still persecuted and robbed by Africaner. When Mr. Albrecht and the other brethren had with great difficulty reached the krall, called Silver Fountain, they were received in the kindest manner by Cornelius Kok, who earnestly entreated one of the brethren to abide with him; promising, after a time, to remove with his large family into the country of the Corannas, and settle in the neighborhood of the brethren Anderson and Janz.

On the 13th of April, 1812, it pleased God to remove by death that truly valuabe and excellent Missionary, Mrs. Albrecht, formally Miss Burgman, of Rotterdam. She was a woman of superior talents, of eminent piety, remarkable fortitude and steady zeal. Before she left Holland she had, for several years, been strongly inclined to assist the Missionary cause; and long waited for a convenient opportunity to proceed to Africa having been engaged to Mr. C. Albrecht before he left Rotterdam. When she was in England, on her way, she gained the esteem and Christian affection of all who knew her, who fondly hoped that she would, for many years, be eminently useful in Africa; but soon after she had reached the place of her destination, which, with all its inconveniences, she hailed as the scene of her future, self-denying labor, she was driven from it to traverse the wild wilderness with uncommon sufferings; and when, after all, she

was just returning as near the spot as circumstances would admit, in order to renew the scattered mission, the Lord, who had thus fully tried the fidelity of her heart, was pleased to release her from all her toils, and admit her to his presence to receive the gracious recompence of her sufferings in his cause. Her loss is considered not only by her afflicted husband and associates as unspeakably great, but by this Society at large, who have been thus deprived of a woman of uncommon endowments and worth. We are sorry to add that other letters mention the death of Mrs. Krammer also.

The journals of the brethren Schmelen, Ebner, Helm and Sass detailing their difficulties in passing through the dreary wilderness in their way to Bezonder Meid, are truly affecting. Their labors, perils and sufferings were peculiarly great. They were sometimes without water for themselves or cattle; their oxen, weakened by want of sustenance, refused to draw their waggons, and many of them died of thirst; some of their sheep were destroyed by wild beasts; they were without bread for nearly a month, and were in danger of utterly perishing in the desert, had not at length Cornelius Kok, who was informed of their distress, sent men and oxen to their relief. With great joy and thankfulness they joined their friends at Bezonder Meid.

The Directors are sorry to say that they received no intelligence for a long time from the Missionaries Anderson and Janz at the Orange River; they are therefore unable particularly to report the condition of that station; but Mr. Campbell informs us that Mr. and Mrs. Messer had agreed to go thither to strengthen it; and Mr. Krammer is to go to a krall of Hottentots at a little distance.

Mr. Campbell has been peculiarly happy in obtaining information concerning Madagascar, which he has transmitted to the Directors. Mr. Pacalt and others were willing to attempt a mission to that great island.

The Landrost of the district of *George*, is desirous of a Missionary settlement there. Mr. Read, with some of the Hottentots, was at that place two or three weeks. Mr. Campbell will determine on this matter, when he stops there in his way to Bethelsdorp, as it is on the road about mid-way between that settlement and the Cape. Mr. Campbell intended to commence his journey thither about the middle of February.

The state of religion at Cape Town appears to be encouraging especially among the soldiers. Mr. Thom preaches to them with great acceptance and usefulness; and they have addressed a letter to the Directors, earnestly requesting that he may continue at the Cape as their stated minister. No sooner had he landed, than a quantity of books, to the value of nearly 200*l*., which he took out of India, were purchased by the soldiers, many of whom are of the 93d regiment, (Scots Highlanders.)

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. Milne, who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26th of January.

On the whole, we have every reason to hope that the Missions in Africa, especially when they shall have been regulated by the judi-

cious arrangements of Mr. Campbell, will, with the divine blessing, be productive of the most beneficial effects.—*(To be continued.)*

## RELIGIOUS SOCIETIES IN NEW-HAMPSHIRE.

*Extract of a letter from a clergyman in New-Hampshire to the Editor of the Panoplist, dated the 28th Sept.*

"Dear Sir—Our annual meetings of the New Hampshire General Association, Bible Society and Missionary Society, were held last week at Plymouth. It was an interesting season. The meetings were well attended. Not only the people in Plymouth, but also numbers from the adjacent towns, appeared to feel a deep interest in the several meetings, and in the business, which was transacted. There was manifested a strong desire to hear the word preached, and to learn the state of religion at home and abroad.—The Bible Society and the Missionary Society receive increasing patronage. A spirit of liberality is fast increasing among us. The avails of the Cent Institution will be $700, or upwards, the past year. If missionaries can be obtained, much more missionary service will be performed for our Society the ensuing year, than in any preceding year. Several local missionaries are to be maintained in the northern parts of the state.

"The Bible Society is extending its operations. An appropriation of $500 has been voted to aid in translating and printing the word of God in some other language, as soon as our funds shall admit. It is hoped, that a larger appropriation may be made ere long for the same benevolent purpose."

"How interesting is the period in which we live! Do we not behold the dawn of the Millennium? How animating is the thought suggested by Dr. Buchanan, that our nation may have a large share in evangelizing the world! Let the pages of the Panoplist be more and more directed to this grand object. Let us make more vigorous efforts to promote the great and good work of the Lord."

## ORDINATION.

Ordained on July 7th, over the first church of Christ, in Marcellus and Skaneateles Religious Society, the Rev. BENJAMIN RICE: Sermon by the Rev. Hezekiel Woodruff, from 2 Cor. v, 20.

## THE LOVE OF GOD TO MAN.

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God to Man,
Would drain the ocean dry,
Nor could the earth contain the scroll,
Tho' stretch'd from sky to sky."

LETTER FROM MR. OSGOOD.

The following extracts are taken from a letter written to the editor of the Panoplist, by the Rev. THADDEUS OSGOOD, dated London, May 22, 1813.

THOUGH in great haste, I cannot seal this letter without giving you some account of what the Lord is doing here. Last week I devoted the whole of the time to the meetings of the Missionary Society and other religious and benevolent institutions. And I must say as the queen of Sheba said to Solomon, notwithstanding all the great things which we have heard in America, yet when we see and hear ourselves we are constrained to say, "the one half was not told us."

"I have heard two of the Royal Dukes advocating, with the greatest eloquence and force of argument, the dissemination of the Sacred Scriptures, and the universal diffusion of knowledge among all ranks of society. It is no uncommon thing to see several thousands of persons convened at one of these meetings of the Bible Society, consisting of all ranks from the Bishops, Lords, and Peers of the realm to the lowest servants. And the attention to the Missionary Societies is not much inferior. At several of the public meetings last week I presume I saw three or four, some say five or six, thousands of people assembled, and all appearing to be of one heart and of one soul, as it was with the first followers of the Redeemer. Last week I was invited to assist in administering the ordinance of the Lord's supper to a very large assembly. I believe there were three or four thousand communing at once in this metropolis, at two different places, for no one house in the city could contain them. I thought this was a foretaste of heaven.

"I close with expressing a sincere desire that we all may feel disposed to exert ourselves in advancing the glorious work which God is now performing in our world."

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SOCIETY FOR THE CONVERSION OF THE JEWS.

THIS Society has lately circulated a paper containing some interesting information respecting the state of the Jews in foreign countries, to which they have subjoined an account of the conversion of two Jews. We will lay the first of these before our readers, as tending to strengthen the view we have been disposed to take of the obligation we are under as Christians to put the Christian Scriptures into the hands of the Jews in the Hebrew language.

"A poor student, who studied divinity in the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to take it, and to give the student half a rix dollar for it. During the absence of the student he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the synagogue, and to be better prepared to

testify his zeal for the Jewish faith. His wife and children were not permitted to see the book: he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprize increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming, Ah, that Jesus were my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing of hatred, but on the contrary much that is great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instruction which he had read, and which left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night. Now he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all Jews in all ages. But again he was unable to discover any thing that is absurd, or that bears the stamp of falsehood; but much wisdom, inexpressible comforts for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time, with the following resolution: If I discover nothing the third time why Jesus and his apostles and their doctrine should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian Religion. During the third reading of the history of Jesus, his doctrines and promises, he often could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely of the children of men filled his very soul.—Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. Now the student returned from his journey, and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred Louis-d'ors. Take that, said he: gladly will I pay more if you desire it: and if at any time I can be of use to you, only apply to me and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said, never will I part with this book, and you will oblige me by accepting the money. From that time he became a sincere Christian.

[*Christian Observer*

## BRITISH NAVY CHAPLAINS.

Every ship in his majesty's service, from a first to a fifth rate inclusive is now allowed a chaplain. Every chaplain, after eight years (or if in a guard ship, ten years) actual service, during which period he shall not have been absent from his duty six weeks at any one time except by special leave of the Admiralty Board, and who shall produce certificates of good conduct from the captains he may have served under, shall be entitled to half-pay of 5s a day To this half-pay, however, he shall not be entitled, if he accept preferment with cure of souls during the specified period of service. In the event of peace, a rate of half-pay, proportioned to the period of service, provided it be not less than three years, will be allowed. Every year he serves more than the specified period, will entitle him, when placed on the half-pay list, to 6d. per day additional, until the whole shall amount to 10s. per day. Naval chaplains alone shall be eligible to chaplaincies of naval establishments, according to their length of service and meritorious conduct; and when such preferment amounts to 400l, a year, the half pay shall cease, as is also the case in the divided living of Simonbourn. The pay of a chaplain, when on actual service, shall be as follows, viz.

One hundred and fifty pounds per annum, and the established compensation of 11*l* 8*s*. a year for a servant, in each rate, and to have a cabin allotted for him, in the ward-room or gun-room, where he is to mess with the lieutenants, and to be rated for victuals; and when the chaplain shall be willing to act as school-master, he shall be entitled to a bounty of 20l. a year, provided he shall pass an examination; and he shall be further entitled to five pounds per annum, to be paid to him by every young midshipman and volunteer of the first class, as a remuneration for his education, the same to be stopped out of the young gentleman's pay.

Chaplains now serving, shall be allowed the time they may have served as part of that required.—The Rev. Archdeacon Owen is appointed Chaplain General to the fleet, to whom all letters are to be addressed under cover to the Secretary of the Admiralty All applications for appointments shall be made, or will be referred to him, and no warrant will be granted by the Board of Admiralty to any candidate, "unless recommended by the Archbishops of Canterbury and York, and the Bishop of London, through the Chaplain-General, as in every way properly qualified." *Ch. Ob.*

Quere.—*Is there equal provision made for religious instruction for the Army and Navy of the United States?*

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## MISSION TO TARTARY.

A letter has lately been received from a gentleman at Petersburgh, dated Jan. 17th, 1812, of which the following is an extract:. "Two of my friends, who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scotch Missionaries in that neighborhood. The principals are the Rev. Mr. Brunton and Mr. Patterson. During the seven years

they have been there, they have suffered much from the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church; a printing house, with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors. Mr. Brunton has nearly completed the New Testament; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by the Russian government as they choose to cultivate; from which they furnish the surrounding country with potatoes, tobacco, &c. In their school they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good-will of their neighbors."

## THE PARSON,

### A CONTRAST TO DR. CRABB'S.

THE aged Sire was sick, the cottage mourned,
The wife in anguish, groan for groan returned.
Their woe was known—the news soon spread around,
Their PARSON heard, and at the place was found.
All days like Sabbaths were by him employ'd,
Only his sacred duties he enjoy'd.
His *work* was joy—to soothe the bed of pain,
To rouse the soul, and gospel truth explain.
The Sire from youth had disobey'd his God;
He feared—he trembled, at the threat'ning rod.
The gentle *Parson* with a feeling heart,
The death of Jesus paints with sacred art;
He proves that vilest sinners, when they cry
Are noticed by a gracious Savior's eye;
That he the temper of the mind regards—
That prayer *sincere* obtains divine rewards:
He opes the glories of the world to come,
The bliss which persevering faith has won:
On shining thrones the friends of God descries;
Once torn with anguish of repentant sighs:—
Subdu'd by energy of truth divine,
Ten thousand beauties in the Savior shine.
Cheer'd was the heart that trembled at the grave,
The Preacher felt each transport which he gave.
Though blest with books, and urg'd to scenes more gay,
To this sad Cot he oft repair'd to pray;
Nor did he e'er neglect the poor old man,
But consolation gave as he began;
Till God in love restor'd his health again,
To bless his PARSON, as the best of men.

PHILO.

M. J. IVERS & CO.

THE

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# CHRISTIAN MAGAZINE.

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## MEMOIRS OF MISS HANNAH BREWSTER.

Concluded from Page 206.

JANUARY 1, 1809.—I am yet a spared monument of divine mercy, and have been permitted to assemble this day with God's children in his house of prayer. O how pleasant are his courts of praise. O most merciful Father in Christ, I confess that in the year past I have violated the covenant which I made with thee, and have not at all times practically said I was aiming entirely at thy glory. The world has been trying for an entrance into my heart, which is very deceitful. Lord thrust it thence. Help me to bar its entrance, and do thou keep me unspotted from the world. Pardon my sin. Unto thee, O Lord, I look and pray that thou in the commencement of this year wilt enable me to rise and live to thee in newness of life. Keep thou me from every false and evil way. If thou shouldst call me from time to eternity before the close of this year, prepare me for the enjoyment of thyself after death.

APRIL.—Gracious God, art thou no nearer to be approached? Or do I seek thee amiss? Hast thou forgotten to be gracious? Wilt thou be merciful no more? O Lord, I am convinced that "thy hand is not shortened that it cannot save, neither is thine ear heavy that it cannot hear, but mine iniquities have separated between thee and my soul." My sins have hid thy face from me. O how have I abused thy indulgencies, and been ungrateful for thy mercies!

DECEMBER 31,—Another year is wafted on the wings of time. Its hours have fled never to return. The transactions of the year are past, and cannot be retraced. My works, words and thoughts are registered in God's book, to stand till the judgment of the great day. O my soul how hast thou improved? God's goodness has run parallel with thy moments. Has it led thee to repentance? Or dost thou now hear the judge, thy saviour say, "I have somewhat against

thee, because thou hast left thy first love? Remember, therefore, from whence thou art fallen, and repent and do thy first works."

Although she sometimes complained of coldness and stupidity, she was certainly favored beyond most christians with the light of God's countenance. After she united with the church, her zeal for the honor of her Lord did not abate. His service was her delight, and she often expresssed a strong desire that others might participate in the holy pleasures of religion. She seemed to rise above the sordid motives of living merely for herself, or seeking her own salvation to the neglect of the interests of Zion, and the eternal felicity of others. The divine government was an unfailing source of joy to her soul. She loved those doctrines, which place God upon the throne, and abase creatures in the dust. Salvation by grace, was to her a delightful theme of contemplation. She appeared to grow rapidly in knowledge and in grace. If she had seasons of declension, in which the pulse of spiritual life beat low, it was not so apparent as in most professing christians. She seemed to be sensible of her own weakness, and her constant need of divine support. This led her to the throne of grace, to seek for direction in duty, and strength to enable her to perform it. Early in the winter of 1810, she contemplated spending some time at a boarding school, and attending to some of the higher and more ornamental branches of education. Before she had fully determined to go, she writes thus:

Holy Father, if I go away into a strange place, for the sake of improving in literature, may my progress be great but while the tree of science flourishes, suffer not the tree of life to decay. Use me as an instrument in thy service and thine shall be the glory forever.

She finally determined to attend school, and accordingly went. During her continuance there, her improvement was great in those branches of literature to which her attention was directed. After her return she again engaged in teaching. She had formerly read a portion of the scriptures and a prayer, morning and evening, in her school, but she now deemed it her duty to pray with her scholars, and implore the divine blessing upon them. This she continued to do as long as she made teaching her employment. Her deportment was such as was calculated to recommend the religion of her Lord and Master to others. She always appeared to rejoice greatly at the enlargement of the Redeemer's kingdom. After an addition to the church in Cairo, she writes in the following manner:

God hath done great things for us whereof we are glad.—We ought to be thankful for the day of small things. I have the most reason to be grateful of any one. When I united with this church, there was but one young person who professed religion, and now there are ten. O how thankful ought I to be, for so many youthful companions, who, I hope, are truly pious. O my soul, do thou record the goodness of the Lord to thee, who caused a ray of divine light to shine into my dark and benighted understanding, while attending to the sacred supper. O that I might henceforth bear in my body the marks of the dying of the Lord Jesus; and aim supremely at his glory. Divine Redeemer, help me to honor thee by walking circumspectly, and may I glorify thee in soul and body, which are thine.

December 31.—Praise the Lord, O my soul, not only for his goodness to thee, but for the wonders he hath wrought the past year. Praise his name for his unfathomable goodness to this nation. Adore his name for his goodness to his church in this town, and bless his name forever for his goodness to thee. Why was I so distinguishingly marked out as a trophy of mercy! Some part of the year past I attended school where but little was said for the honor and glory of my dear Lord: yet I was not suffered wholly to forget the rock of my salvation. Through the summer, my school has been pleasant, and I have reason to bless God, that some of my pupils give evidence of piety. Yes, I trust a work has been begun in their hearts, which will be carried on till the day of the Lord Jesus.

January 1, 1811.—This evening the young people held a conference here, in compliance with my request. The religious duties were performed with much more fervency than usual. The sermon which was read, was adapted to the occasion. These were the words of the text, "*This year thou shalt die.*" O my soul, contemplate death and see if thou art waiting in readiness for thy exit. Art thou not making calculations for days to come? With shame and confusion I look upon much of my past life, and would form resolutions of amendment and of living more to the glory of God than I have ever yet done if my credulity had not so often deceived me. O that I could trust him in confidence, to enable me to perform my vows. And can I bear the thought of distrusting him? Heaven forbid. Propitious Saviour, help me to cast myself upon thy care. Enable me to make an unreserved surrender of myself to thee, and live to thee and none else. May I aim at thy glory in every action.—Make me an instrument of doing some good while I am in

the world. My own strength is perfect weakness, but I apply to thee for strength. Dear Lord, I would not attempt to take one step alone, but leaning on thee, would follow where thou leadest, trusting that thou wilt supply my need. I am not my own. I am bought with a price, a great price. O may my time be spent for thee, and thy glory ever more be my highest wish.

In the summer of 1811, she was employed in teaching.—In the month of September, she was seized with a pain in her side attended with a cough. She returned home and tarried a few weeks, but was not materially better. Soon after, her former tutoress invited her to assist in the management of her school, which had become too large for her to superintend. She accepted the invitation, but her health continuing to decline, her physicians advised her soon after to abandon her undertaking and return home.

She hoped soon to regain her health and again engage in the school. But her hopes, and the hopes of her friends concerning her, were disappointed. Her symptoms became more alarming. Consumption encircled her brow with sickly wreath. The rose of health forsook her cheek, and was succeeded by a death-like paleness. These sad omens of approaching dissolution, alarmed her friends, and induced them to believe she had not long to remain with them. The pains which she endured the former part of her illness were extreme. She bore them with great fortitude, and exemplary patience. God verified his gracious promise, "as thy day is, so shall thy strength be." To her, he gave suffering grace in suffering moments, and dying grace in dying moments.—She manifested a great degree of submission to the divine disposal and often expressing a willingness that God's will should be done. Her sister, who lived at some distance came to visit her. When she took her leave, she said, "Hannah, I never expect to see you again." She replied, "if it be the Lord's will that you should not, I am resigned." During the whole of her sickness, she appeared cheerful, and often received her friends with a smile. After her arrival at home, she wrote but little. The following are extracts from her papers, with the dates affixed to them.

December 25, 1811.—According to our chronology, this is the anniversary of that day in which Jesus was born. A day, probably celebrated in heaven, in memory of the Father's love, and the Saviour's condescension. O unparalleled condescension! that the only begotten Son of God, should leave his Father's bosom, and take upon him our nature to save mankind! Had he not, we must all have perished; for

there is no other way in which the divine law could be honored and men saved.

JANUARY 1, 1812.—Is it possible! yes I am here a monument of infinite clemency. I have been preserved another year. This has been a very stormy, and may I not say, a melancholy day to me? The youth of this town had appointed a religious meeting here this evening on account of my ill health. But the Lord in his all-wise providence has seen fit to disappoint me.—May thy dealings toward me, teach me the lesson which it is thy pleasure I should learn. Soon after this she was reduced very low. She conversed with those who came to visit her, as long as her strength would admit. She urged them to attend to the things which related to their everlasting peace without delay. Especially did she urge her young friends to "remember their Creator in the days of their youth." The near approach of death did not terrify her. She often spoke of her own dissolution with great composure of mind, and said, it was better to depart and be with Christ, than to remain in this sinful world. A few weeks before her death, she wrote the following address, requesting it to be read at her funeral,

BRETHREN, SISTERS AND FRIENDS,

PROBABLY you are all some effected on this occasion, as the call is unto all, "be ye also ready." But you, with whom I was particularly acquainted, cannot have reached this place without reflecting that I, with whom you used to be conversant, shall speak with you no more forever.—Prompted by strong effections, I feel a desire to speak to you this once. Dear Friends, a few months ago, you saw me in the bloom of youth, active, sprightly and healthful, and during the illness of a number of months, cheerfulness did not forsake me. Death has now closed the scene! Look on me, O my friends, and see what death hath done unto me! I cannot see you. These eyes, which have gazed on many of you with much delight, have lost their lusture. They are closed in death and will never more be opened to behold objects by the light of this world. These ears will listen to the sound of your voices no more. This bosom can no more heave a sigh for those of you left behind, who are unprepared for the scene I have just witnessed. This lump of clay will now be consigned to the tomb, there to mingle with its mother dust. While life remained, this bosom throbbed with gratitude, to the dear friends who exerted themselves in acts of kindness during my last illness—I now entreat them to improve this stroke of divine providence to their own spirit-

ual interest. Do my friends ask yourselves individually, "Am I ready to die? Am I willing that my spirit should take its flight into eternity?" Those of you who are still impenitent, are not ready, and cannot be willing. Oh how preposterous to live at ease, in such a dangerous situation! Death may be sudden. O let it not be unexpected. Remember few linger as I did. Some die without a moments warning of their dissolution. Many are taken sick and senseless at the same time: and in that manner are hurried into eternity. O give no sleep to your eyes, nor slumber to your eye-leds, till you have made your peace with God. As for those of you who already believe, your salvation is now nearer than when you first believed. You have every thing to encourage you to be diligent in duty, and fervent in spirit. I trust you will remember the words of our dear Lord, "Watch, for ye know not the hour when the Son of man cometh." May God Almighty have mercy on this assembly, the Redeemer save you all by his merits and the Holy Ghost sanctify and prepare you for heaven.—FAREWELL.

Agreeably to her request, this address was read on the day of her interment, to a large concourse of people. A few evenings before her death, she called her brothers and sister to her, and gave them her parting counsels and instructions. She endeavored to impress their minds with the importance of early piety, and urged them to attend immediately to the one thing needful. Though her bodily strength was nearly exhausted, she was blessed with a great degree of mental vigor, and enjoyed the use of her reason to the last moment. Early in the morning of the 21st of May, her attendants supposed her to be dying. She did not appear to be ignorant of it herself, and turning to a young lady who had spent the night with her, she said, "O seek the Lord." The family was immediately called to her apartment. At first her mother supposed it was only a return of faintness, with which she had been frequently attacked. When Hannah was informed of this, she expressed her fears that she should not at this time depart. In a few moments, her friends discovered that she was really dying. She then collected the little strength which remained, and raising her hands and dying eyes to heaven, she said, "Lord Jesus receive my spirit," and then "fell asleep."

Fair plant of righteousness, of transient date;
Yet full mature thy fall. Refreshed with dews
Of heavenly influence, warm'd by the sun
Whose splendid beams illume the moral world,

She ripened for the skies; was then removed
To Canaan's flow'ry mount; where now she stands
With deathless verdure crown'd, and blooms amid
The paradise of God.

Reader, can you refrain from adopting the language of Balaam, "Let me die the death of the righteous, and let my last end be like his?" If ever death was completely disarmed of his terrors, he was, in the instance above mentioned. Her Redeemer in whom she believed did not forsake her in her last moments. "Whom he loveth, he loveth unto the end." But let it be remembered that hers were not the triumphs of infidelity, but of true religion. Infidelity never afforded an instance of such dignified composure in death. What, think you, but a religion in its origin divine, could render a timid female calm and intrepid, in circumstances in which the stoutest hearts have trembled? Although this bright star in the gospel firmament has set, to rise no more on the earth; her example like a train of light, still glitters in the horizon. Let the eye of the young be directed to it, and be exhorted to become followers of her, who through faith and patience now inherits the promises. AMICUS.

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## *An Historical View of the First Planters of New-England.*

### No. V.

(Continued from Page 212.)

IN our third Number we gave an account of the establishment and early progress of the Colony of Plymouth, which was the first of the New-England colonies. The last Number consisted of general reflections on the nature and effects of religious persecution. We now resume the narration, and will give a sketch of the dispensations of Divine Providence in the first settlement of the colony of Massachusetts. This is the second in the time of settlement, and, for population and wealth, has always been the first of the colonies of New England.

The successful efforts of Mr. Robinson's congregation, in removing to Holland, and thence to America, for the sake of the undisturbed enjoyment of the worship and ordinances of God, engaged the attention of all the pious part of their fellow-countrymen. They saw what men, engaged in a holy zeal for God could do; they saw how such efforts met with the countenance of Heaven; they saw how difficulties unparalleled were dissipated by their fortitude and exertions.

Many of their brethren in England, who were suffering under the unabated rigor of religious intolerance, heard indeed of their sufferings, but they heard of their prosperity. They found that God attended them to their prepared habitation, that he had made a way for them in the wilderness, that they enjoyed the privileges of his service without molestation, and that they were laying the foundations of eminent churches of the Lord Jesus, upon the pure principles of gospel order. The future prospects of the American church opened to their view. These unhallowed shores, which had been, indeed, the habitations of cruelty and the seat of the worship of false gods, for ages; but which had never been defiled with Papal impositions, and the polluted superstitions of the great Apostacy; they believed were to become the dwelling place of the divine Emmanuel, in the holy communications of his grace.

While the oppressions of the Ecclesiastical courts continued; while the usurpations of the prelates and the severities of the High-Commission remained unabated; while fresh attempts were constantly made to enforce the observance of the canons and ceremonies of the church, the number of non-conformists steadily increased; multitudes of the best men were constantly driven from the service and the privileges of the church. While the conscientious non-conformists sought to enjoy the pure worship of God, unadulterated with human impositions, *in private assemblies*, the vigilance of blind zeal discovered their retreats, and dragged them forth, unfeelingly, to the light, and to punishment. These sufferings, long endured, without any prospect of their termination, by a very natural effect, impressed upon the non-conformists the deepest sense of the inestimable worth of the pure privileges of Christian liberty, as contemplated in the gospel of Christ. It is not possible for us, who have never felt the evils of civil or religious tyranny, to conceive the nature of their feelings upon this subject. We can best judge of them by the effects which were produced. As a spirit of emigration began to prevail in the nation, by which the views of men became greatly enlarged, some pious people, persons of enterprise, of character, and of fortune, projected the plan of a settlement *on the principles and for the purposes of religion.* The character and the success of the infant colony of Plymouth, with various other considerations, turned their attention to New England. Some of those considerations were the following. The country, excepting at the small settlement at Plymouth, was wholly unoccupied by Europeans. The natives of the country were few, and no great dangers were apprehended from their hostility. The climate and state of the country

were such as to present no great allurement to the cupidity of adventurers, whose sole object was gain.—The abundant fisheries of the sea-coast and the rivers, must afford a facility of support to the first planters. And, finally, the country was thought to be sufficiently distant to avoid the oppressions of the hierarchies of Europe. In addition to these, there was another motive, which had, with many of them, a very powerful influence. They knew that the church of Christ was first planted in the east. It had been, for ages, gradually, journeying to the west. They believed this progress not yet completed. They saw the holy providence of God awakening the spirit of daring navigators to unveil new climes to the view of men, and all in subserviency to the interests of the holy kingdom of Him, to whom is *given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.*—They believed that the heavenly dove would shortly rest on this side of the Atlantic, and here fix a long abode.

In the year 1606, King James I. granted the whole of North America, between 34 and 45 degress of north latitude, to two companies. The proprietors of the southern part being, principally, merchants in London, were denominated the London Company, and their tract of country retained the name of Virginia. The proprietors of the northern division being, generally, merchants of Plymouth, were stiled the Plymouth Company, and their territory was called North Virginia. The name of Virginia had been given to the whole country, in the reign of Elizabeth. In 1614, the coasts of the northern district were particularly surveyed by Capt. Smith of Virginia, who gave it the name of New-England. This name soon became general in the mother country. It appears probable, that the Plymouth Company would never have done any thing for the settlement of the country, had it not been for the successful enterprize of the first planters of New-Plymouth. Their object was wealth, and all their efforts issued in disappointment. Had not some more powerful motive engaged the exertions of other characters, this fair country might have been, at this day, in the possession of the aborigines of America, or subject to the tyranny of Papal superstition. It is very doubtful whether the small settlements, which had commenced in Virginia and New-York, would not have been wholly relinquished, which had been the event of several preceding attempts, had it not been for the firm stand made by the pious pilgrims of the north.

In the year 1620, after the departure of the adventurers of Mr. Robinson's congregation, King James incorporated several noblemen and others, by the name of "The council of Plymouth in the County of Devon, for the planting, ruling, ordering and governing New-England in America." The several patents of the New-England colonies issued from the authority of this council. Between the years 1620 and 1628, several small patents were issued from the Council for New-England, granting certain tracts within the limits of the Massachusetts, and some public attempts were made for settlements. None of these were permanent. The immense difficulties attending these undertakings, discouraged any attempts which were not supported by a primary regard to the honor of God, and a fervent zeal for the advancement of the cause of the Redeemer.

Mr. White, the minister of Dorchester in England, a divine eminent for talents and piety, who could not accede to all the prescriptions of the ecclesiastical establishment, as early as the year 1624, projected the plan of a plantation in New-England, for the purposes of religion, similar, in most respects, to the one already begun at Plymouth. He wished for the establishment of a settlement, whither the pious nonconformists in England might repair, and enjoy those privileges which were denied them in their native country. He hoped also to see churches established and built up in greater purity of gospel order, than existed in any which had risen from the ruins of Popery. This object he pursued with a pious zeal, and with unwearied assiduity. He sent over the most encouraging promises to a few individuals who had sat down near the entrance of Boston harbour. But these were too few to maintain their station. Early in the year 1628, several knights and gentlemen purchased of the council for New-England, that tract of territory which, afterwards constituted the colony of Massachusetts. One of these purchasers was Mr. John Endicot, who will be further noticed. Mr. White, by his influence and exertions, engaged a number of religious gentlemen, in and about London, to unite in the enterprize. These purchased shares in the company, and bought out several of the original patentees. Some of the first purchasers, as soon as they found that a settlement for religious purposes was designed, chose to relinquish the object. The same reason, however, disposed many worthy characters to espouse the cause with great ardor. The grant of the council conveyed a title to the soil, and a royal charter, investing the proprietors with the powers of civil government, was obtained in the following year. Soon after which,

the company was organized with their proper officers. In the year 1628, previous to the grant of the royal charter, the patentees sent out Mr. Endicot, with a company of about an hundred adventurers, to lay the foundation of their intended colony. The management of the affairs of the colony, in America, was committed to Mr. Endicot, who was constituted governor of the plantation. A man of unfeigned piety, of ardent zeal for the cause of pure religion, of independent mind, of intrepid spirit, of incorruptible integrity, of unchanging patriotism: Mr. Endicot was eminently qualified for the important duties which had been assigned him by the company, in laying the foundation of a Christian commonwealth. No internal commotions changed his purposes, no dangers diverted his designs, no changes diminished his attachment to his people, no adversities shook his confidence and hope in God. He perfectly understood the original design of the company, to establish a Christian settlement on the pure principles of gospel order, so far as they understood them, and this object he pursued with inflexible purpose to the end of his life. Mr. Endicot may justly be stiled the founder of that noble commonwealth.* Mr. Endicot, and his company sailed from England to America, in the summer of 1628. They landed on the shore of Massachusetts Bay and commenced the settlement of the pleasant town of Salem. It does not appear that any unusual difficulties were encountered by the plantation for the first year. In the year 1629, soon after the organization of the company under the sanction of the royal charter, they resolved on a second embarkation for their new colony. Five ships were provided for the purpose, and, being laden with cattle and other necessaries for the supply of the colony, with nearly three hundred planters, men, women and children, they sailed from England in May, and arrived at Salem in June. They found the settlement in tolerably comfortable circumstances, and brought to Mr. Endicot a re-appointment to the office of governor. The company in England were careful to adhere to their original design, and encouraged none to remove to their rising colony but such as were friends to evangelical religion, and approved of the essential views of divine truth which were entertained by themselves. As the plantation now contained more than three hundred inhabitants, one hundred of their number removed, this summer and commenced the settlement of the town of Charlestown.

*It is much to be lamented, and it can be assigned to no other cause than a want of information, that Judge Marshall, in his excellent history, has given Governor Endicot no other character than that of "a deep enthusiast."

The company in England, having learned that Mr. Endicot had effected a lodgement in the American wilderness, made all practical exertions for the establishment of their plantation in the order of the gospel. For this purpose they engaged two eminent divines, Mr. Higginson and Mr. Skelton, distinguished for learning and piety, both of them suffering for non-conformity, to lend their important services in laying the foundations of the American church. These faithful servants of Christ cordially engaged in the great design, and, embarking with the second company, arrived at Salem in 1629. They and their company, the most of whom were persons of eminent piety, experienced the most welcome reception from Mr. Endicot, and a cordial union of views gave great strength to their exertions. Soon after their arrival, they set apart a day for solemn fasting and prayer, and for the purpose of uniting in church state. On the sixth of August, the persons proposing to unite in church relation, gave their public assent to a Confession of Faith, and then solemnly covenanted with God, and with each other, to walk in the ordinances of Christ. Mr. Higginson and Mr. Skelton were then set apart as the ministers of the church, the former as teacher, the latter as pastor. Mr. Endicot having corresponded with the church at Plymouth, previous to the arrival of the second company, and finding an agreement in their views on the subject of church order, that church sent delegates to Salem to unite in this interesting transaction, who gave to their new brethren the right hand of fellowship. Their Confession of Faith and Covenant were drawn by Mr. Higginson. The Covenant begins in the following manner: "We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth."* This was the first church that was fully organized in New-England. The Church at Plymouth, the only one of an earlier date, had not a regular pastor till after this time.

*(To be Continued.)*

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### GOD DESIGNS MEN SHALL KNOW THAT HE GOVERNS THE WORLD.

THERE is no instance of God's conduct more celebrated in Scripture, than his delivering his people from the hand of Pharoah and from the house of bondage. He wrought miracles of mercy and miracles of justice, in order to bring about that great event. And he wrought both, for the important

*Mather's Magnalia.

purpose of displaying his supremacy and dominion over the world. This God declared to Pharoah, when he said—"I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth." Lord is a word, which expresses authority, and signifies Ruler or Governor. To know that God is the Lord in the midst of the earth, is to know that he not only fills the earth with his presence, but also governs it with his almighty and invisible hand. And to make men know this, to which they are so loth and backward, is the constant design of God in the course of his providence. This will appear, if we consider—That *he declares this to be his great object in his conduct.* There is no other reason, which he so often assigns for his conduct, as this. He gave this reason for the miracles of his goodness to his own people: "To the end thou mightest know that I am the Lord in the midst of the earth." He gave this as the reason of the awful displays of his vengeance upon Pharaoh: "For now I will stretch out my hand that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." He gave this as the reason of his conduct towards Nebuchadnezzar: "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But it is unnecessary to recite all the places in the Old Testament, in which God gives this as the reason of his conduct, "That ye may know that I am the Lord." We find this phrase used in this sense, more than seventy times. Such repetitions of the phrase give it a peculiar emphasis, and naturally lead us to conclude, that it is indeed God's great design, in the course of his whole conduct to make mankind know that he governs the world.

It appears also *from the manner of God's governing the world,* that his great design is, to make men know, that he governs it. He governs it like himself, and not like any other being, which is naturally calculated to make men know that he is indeed the supreme Governor. In every age he has brought about events, which have surprised and aston-

ished the world. And his providence every day displays, more or less, his unsearchable wisdom and goodness. So that "Whoever are wise and will observe these things, even they may know that God governs the world." His manner of governing the world is truly divine, and displays his divinity to all who will observe it. Here I may observe, in the first place, that God governs in a manner which is contrary to the dictates of human reason. When God had called Abraham from his kindred, and given him not only a title to, but possession of, the land of Canaan, we should have been ready to say, it would have been best, to have preserved him and his posterity in the place designed for their national residence. But God saw fit to carry his people into Egypt, to continue them there four hundred years, and finally carry them back, through hosts of enemies, and streams of blood, to the place, where they were once happily seated. A thousand instances of this nature might be mentioned, in which God orders things contrary to the dictates of reason in short sighted creatures, and all such instances of the divine conduct serve to make men know, that the world is governed by a Being who has wisdom superior to their own.

Again, God governs the world in a manner contrary to the expectations of creatures. Men are constantly looking forward and expecting that certain particular events will take place. And very often they imagine they see good grounds for their expectations. They observe previous natural causes, which they conclude will produce the expected effects. They lay their account, that the race will be to the swift; the battle to the strong; wealth to the industrious; and honor to men of wisdom and merit. But God in his conduct, often disappoints such expectations. Every day is a day of disappointment to thousands. Things are constantly taking a new and unexpected train; and no event is certain until it takes place.—Time and chance are perpetually disappointing the most strong and well founded expectations. No man knows what even a day may bring forth. God governs the world so absolutely, and so contrary to human expectations, that the most careless observer might see his hand in the common course of his providence. Besides,

He governs the world contrary to the desires of men. They wish he would bestow more good, and send less evil. They wish he would prevent some events, and bring others to pass. They wish he would spare some lives, and destroy others. They wish, in a word, that he would consult their desires, in all the dealings of his providence. But he governs all things after the counsel of his own will, and pays

no regard to the desires of men, which are inconsistent with his wise and gracious designs.

Thus God crosses the reason, the expectations, and desires of his creatures, in the course of his conduct, by which he means to make men know, that he is the Lord.

It may be well to enquire why it is his great design, in the course of his conduct, to make men know, that he governs the world. In answer to this important enquiry, I would observe,

1. God means to make men know that he governs, to give them just views of himself. They will never attend to his character, until they realize his governing providence. So long as they view God in heaven, and not in the midst of the earth; so long as they feel that he has no concern in governing themselves, and the world in which they live, they have no disposition to look into his character. They are willing to admit there is a God, who made the world, while they imagine he has renounced the government of it. And they feel little concerned whether he is great or good. They desire not the knowledge of him, but choose to cast him out of their thoughts. So Pharaoh felt when he was ignorant of his governing providence. "And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." There is nothing will awaken men's attention to the divine character, but the divine conduct. When they find that God is really concerned in disposing of them, and others whom they regard, then they feel interested to know his character. Then they are ready to enquire, whether his power is irresistible, his wisdom unerring, his goodness universal, his justice inflexible, and his designs eternal and immutable. His character becomes as weighty as his hand, which dispenses good and evil among his creatures. The moment men find themselves in the hand of God as the clay is in the hand of the potter, they begin to learn the divine character, and this is their grand study day and night, and nothing can divert their minds from the interesting object. They want to know, what will please him, and what will displease him. They want to know whether there is any possibility of frustrating his designs, or of getting out of his hand. His character, and conduct, and designs become more interesting, than the character, the conduct, and the designs of all other beings in the universe. This God knows will be the effect of making men know, that he governs. And for this reason, among others, he makes it his great object, so as that this instruction may be given to men. He would have them know himself and he

accordingly manifests his governing hand, to awaken the attention of stupid, sinful creatures to the character of their great Creator, and absolute Sovereign. This leads me to observe,

2. It is the great object of God in all his conduct, to make men know that he governs, in order to give them just views of their own character. Though men are naturally enemies to God, and to all good; though their hearts are full of evil and totally destitute of every holy and benevolent affection, yet they are very ignorant of their total corruption, and can hardly be persuaded to believe it. Indeed, they will not believe when they are only told of it by the word of God. They call all the descriptions of their hearts in question, which they find in the bible; and will not suffer themselves to believe that they are mortal enemies to their Creator, and to every other being, who stands in the way of their happiness. But when they are made to know that there is a God, and that he absolutely, supremely, and universally governs, they begin to become acquainted with their hearts, and find by most sensible experience that their carnal minds are enmity against God, and will not have him to reign over them. Men find no difficulty in submitting to necessity, but they find great difficulty in submitting to Divinity. No man ever knew his own heart, until he saw God, and saw him as a sovereign who will have mercy on whom he will have mercy; and who will save or destroy, according to his own pleasure. This God knows, and therefore he aims in his conduct, to make men know that he governs. This knowledge will find their hearts and make them acquainted with themselves. As soon as they know, that God governs the world with absolute sovereignty they feel that they are not his dutiful subjects, but real enemies to his character and government. It is sufficient for God to discover his governing hand and heart to the world, to make the world feel the corruption and malignity of their own hearts. And for this purpose he aims, in his conduct to let men see his governing hand, and realize their state of absolute subjection. For nothing short of this ever did, or ever can make them acquainted with their true character.

3. It is the great object of God, to make men know, that he governs, because, thus they will become acquainted with their real condition. They are naturally as ignorant of their condition as of their character. Though they are sensible that they are not so good as they might be; yet they are not sensible, that their condition is so bad as it is. They live in ease, and cry peace and safety; and say to-morrow shall be as this day and much more abundantly. While they

see not God's governing hand, they have peace and hope. So it was with Pharaoh: when God's governing hand was out of view, he had respite. He felt easy and safe. And nothing but new appearances of God's governing power and sovereignty could make him feel his danger. This, indeed, from time to time, brought him to feel his dependence, and to plead for mercy. When he felt that he was in God's hand, he fled to Moses to pray him out of it. He found no safety in God, whom he had despised, and against whom he had opposed himself with all his heart and all his might. The case is precisely the same now with mankind. They will not realize their perishing condition, until they feel that they live, and move, and have their being in God, who can save or destroy them, just as he pleases, and that none can deliver them out of his hand. Their knowing that there is a God; their knowing their own character; their knowing that there is a heaven and hell; and their knowing that they must take up their everlasting abode in a state of perfect happiness or complete misery, will not make them see their deplorable condition. For they may see all these things, and yet not see their real danger, which rises from their being absolutely in the hand of God, who can and will govern their hearts, as well as their external state and condition. It is only a sense of this, that cuts off all hope in themselves, and makes them despair of help from all beings but God.

4. God aims to make men know, that he governs, because this is a necessary means for exciting Christian affections. They ought to rejoice, that he reigns, and that they and all other beings are in a state of absolute dependence and subjection. But they must realize his supremacy before they can rejoice in it. They must feel their dependence, before they can exercise true submission and confidence. In short, they must realize, that God governs, before they can exercise any right affections towards him. But when they realize his universal presence and government, they have an opportunity of feeling and expressing every holy and religious affection. It is only in view of God as a Governor and Sovereign, that men can fear and submit and obey and worship before him. It is necessary, therefore, that God should make them see him in this light, in order to lay them in humble and cordial prostration at his feet. In this view of God angels fall down and worship before their Maker. It was in this view of God, that Moses and the Israelites paid their religious homage and praise before him, at the side of the Red Sea. And it is only in this view of God that men

can and will now submit and worship before the Lord in the midst of the earth. It may be added,

5. Another reason why God means, in his conduct, to make men know that he governs, is to excite right feelings towards all the creatures and objects around them. The earth is the Lord's and they that dwell in it. God is the owner of the world and he governs it as his own. He is, as he says he is, "the Lord in the midst of the earth." The world looks infinitely different, when it appears to be in God's hand, from what it does, when it appears to be in the hands of men. And it is utterly impossible to see any creature, or any object in this world, in a true light, without seeing that creature and that object in the hands of God. Pharaoh never saw himself, nor his subjects, nor his kingdom in a true light, until he saw them all at the absolute disposal of God. Then they appeared as vain, impotent and empty as they were. And men now can have no just view of themselves, and the world in which they live, until they know that God is the Lord in the midst of the earth; or that he fills and governs the world. Therefore, in order to bring them to right feelings towards themselves and their fellow creatures and all surrounding objects, God in his conduct aims to make them know, that he is the Lord in the midst of the earth; and governs all things after the counsel of his own will.

Since it is the great design of God in his conduct to make men know that he governs, it is evident that they are extremely unwilling to know this truth. They are capable of knowing this truth; for it requires nothing but to distinguish the cause from the effect. This they can easily distinguish in ten thousand other cases, in which they desire to make the distinction. But if they are capable of knowing that God governs; then there must be some other great obstruction in the way, which renders it necessary for him to make such great and constant exertions, to bring them to the knowledge of it. He makes no unnecessary exertions. He must, therefore, see it necessary to use so many methods as he does, to make men know that he governs. And this necessity can arise from nothing, but their unwillingness to know that he is the Lord in the midst of the earth. Besides, we find from observation, that men are more unwilling to know that God, reigns than to know any thing else concerning him. They are more willing to know that he exists than to know that he governs the world. They are more willing to know that he possesses all divine perfections, than to know that he governs the kingdoms and nations and families of the earth. And they are even more willing to know that he has decreed all events, than

to know that he worketh all things after the counsel of hi sown will. An obstinate unwillingness to know that God governs all his creatures and all their actions, by his constant, powerful and irresistable agency is common to all mankind. This is true of Philosophers; as is evident from their opinions on this subject. This also is evident from the opinions of many Divines, and from the native character of all mankind. For they have "the carnal mind which is enmity against God;" and which renders them extremely unwilling to know that they are holden with all their concerns in his holy and sovereign hand.

In view of this subject we may see the wisdom and goodness of God, in some of the most dark and extraordinary dispensations of his providence. God has done a great many things in the midst of the earth, which, in the opinion of men, have spread a cloud over his wisdom and goodness, and which have led many to call these in question. But the end proposed will explain them, and discover the wisdom and goodness of all his conduct. God's placing Adam at the head of his posterity has been thought to bear hard upon his wisdom and goodness. But if he meant to make men know that he governs the world, he could not have taken a wiser and better method to produce this effect than to suspend the moral character, and consequently all the concerns of mankind, upon the probationary conduct of the first human being. God's drowning the old world, dispersing mankind at Babel, burning Sodom, his conduct towards the Egyptians, the Israelites and the seven nations of Canaan, were suited to make it known throughout the earth that he governs the world. The same effect is evident from his humbling the monarch of Babylon, his delaying to bring Christ into the world for so many ages, and the dispersion of the Jews. His conduct in raising, prospering, abasing and destroying nations is suited to make men know that he is the Lord in the midst of the earth. And his conduct in peculiar favors and frowns towards individuals answers the same purpose. All such dispensations of providence, as are most contrary to human reason, expectations and designs display the wisdom and goodness of God in an evident and affecting manner; since he intends, for most important reasons, to make men know that he governs throughout the earth and works all things after the counsel of his own will. Since God, *for the reasons that have been given*, means to make men know he governs, we see why they live so easy and secure in sin. It is because they do not realize that he reigns.—The prophet gives this reason for the conduct of such men, as were settled on their lees:—"They say the Lord will not do good, neither will he

do evil." And the apostle assigns the same cause of the same effect: "There shall come scoffers in the last day, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And all sinners are disposed to feel no fear nor concern respecting God so long as they can hold fast the deceit, that he has not the entire control of themselves and all their interests.

It should be the great object of religious instructors to make men know that God reigns. They ought to preach such doctrines and in such a manner, as will answer this purpose. And if they are taught and guided by the word, and the spirit, and the providence of the only living and true God, it will be their chief and constant object, in all their religious instructions, to make men know, that the counsel of the Lord shall stand and that he will do all his pleasure. For of him, and through him, and to him are all things: to whom be glory forever.—*Con. Evan. Mag.*

## RELIGIOUS CONFERENCE.

*Clerus.* THIS being the last Conference of the year, I have thoughts of attending to the discriminating difference between the genuine spirit of religion, and that which is specious and spurious.

*Eusebius.* No subject, sir, can be more desirable, and useful: for we are strangely prone to put darkness for light, and even to court the most dangerous delusion.

*Theophilus.* I am heartily glad the conference takes this direction; for it is manifest, as we advance in the study of theology, that we are impressed with the necessity of ascertaining the difference between holy and sinful affections.

*Lucinda.* *Great* attention to the difference between genuine and spurious exercises is requisite *in theory*, but *the greatest* in practice. O how dangerous to conclude that our hearts are right when we are wrong! I approve the subject in every point of view, and hope we shall derive the greatest advantage from it.

*Theophilus.* Please, sir. to define religion in a simple manner.

*Clerus.* It is loving God with all the heart, and our fellow-creatures as ourselves.

*Theophilus.* I am sensible this is a summary definition; for it corresponds with Christ's exposition of the law. But

why are we requirsd to love God supremely, and our fellow-creatures with the love of equality?

*Clerus.* Because God is infinitely great and infinitely excellent; and because one man or one soul is as valuable as another.

*Theophilus.* Is this the import of your observations, that it is our duty to love and estimate beings and objects according to their worth and excellency?

*Clerus.* It is; and if we operate by this rule strictly, we shall be approved; for it is the golden rule, requiring that impartial love which worketh no ill to its neighbor.

*Leander.* But am I required to love the souls of my two neighbors more than my own soul?

*Theophilus.* Are you required to love millions of souls, yea, all the souls in the universe, more than your own?—Ought you not to imitate Christ in your love? And does not he love millions of souls more than one?

*Leander.* He surely does; but what is the happiness of millions to me, if I am not happy too?

*Theophilus.* Is this your question? What is the happiness of millions good for, if you shall be made miserable for your disobedience? Is heaven of no value because there is a hell?

*Leander.* This is not my meaning.

*Theophilus.* Is this then your meaning; that the happiness of heaven is of no value because the reprobates rejected it and are miserable?

*Leander.* I must confess this seems to be the consequence of what I have advanced. But can it be right?

*Theophilus.* It cannot. For the happiness of the universe is the only reason which can be assigned for the existence of the universe. If neither God nor his rational creatures were happy, we can give no reason for their existence. Except for the sake of enjoyment the universe of intelligences is good for nothing.

*Leander.* This being true, that enjoyment is the end of being, which I cannot deny, on reflection, it follows that I am obliged to love all beings and objects according to their value. Consequently, the estimation which I must make of myself is very inconsiderable. For compared with the intelligent universe I am like vanity and nothing.

*Clerus.* I am glad to find, Leander, that your mind is so easily impressed with the theory of truth. It is hoped your heart corresponds; for while we know and oppose the will of God we stand on dangerous ground. But O how divinely excellent to harmonize with all holy beings, in estimating

all objects according to their worth, and in realizing the consequent enjoyment.

*Maria.* Religion, agreeebly to this view of things, is impartial, disinterested affection.

*Paulinus.* Yes, my sister, it is, and what other alternative can be named?

*Maria.* I have been taught that no affection is disinterested, and that self love is the basis of virtue and the sole principle of action.

*Paulinus.* If self love is the only principle of virtuous action, what is the principle of vicious action? For between self love and disinterested love there is no medium of moral action. There is no third kind of moral action, which is neither selfish nor unselfish. The moral interest of the universe and that of the individual are the only moral interests of men. Public interest and private, comprise all moral interests. There is no alternative. Hence Christ says, "He that is not with me is against me."

*Maria.* I am not able to describe a third object of action which is neither of a public nor a private nature, but it appears that we act from the principle of self love.

*Paulinus.* And does it not appear to sinners that they are influenced by self love?

*Maria.* I suppose it does; for they are manifestly destitute of any other principle of action.

*Paulinus.* But, pause a moment Maria, is there no difference between the object of sinners and christians? Is the sinner's motive, and the saint's motive the same? What then is regeneration? And what is the real difference between the friends and the enemies of God?

*Maria.* I yield the point. Self love is not the principle of holy action. It is the principle of sinful action. For self enjoyment, or selfish gratification is the supreme object of the wicked. They are lovers of their own selves, lovers of pleasure rather than lovers of God. But what are we to understand by disinterested affection?

*Theophilus.* By disinterested affection we mean that which is opposed to selfishness; but we do not mean that disinterested affection is destitute of a valuable object, for it embraces the *most glorious interest* in the universe. Disinterested affection has for its object the glory of God, or the greatest happiness of the intelligent system.

*Maria.* Well, if disinterested affection does not consider the subjects of it indifferent to the best of all interests, I have no objection to the phrase; for I believe, and I trust, know by experience, that the love of virtue sublimes the soul and fills it with the most excellent enjoyment.

*Theodore.* I am glad, dear sister, that you love the religion of Christ, which is impartial and seeketh not her own. And why good people of information are so averse from the word disinterested, I cannot tell. For after the most elegant writers, while describing an excellent character, have improved every other tint, they will add the epithet disinterested. The disinterested character is the most dignified.—Such was Christ, and such was Paul. They sought not their own, but the glory of God in the salvation of souls. But how are the lovers of their own selves treated by the voice of reason and the pen of inspiration? Are they not criminated and despised? Who can trust the subject of supreme self love? And who cannot trust the subject of disinterested affection? Even the wicked are frequently constrained and impelled to applaud the impartial actions of the virtuous.

*Lucella.* I love to attend to these discriminations between the righteous and the wicked. For the theory of self love appears as black as midnight, with all its gloomy concomitants, and the theory of disinterested love shines like eternal day. The theory of impartial love only, is the theory of heaven. No system of theology, except this, corresponds with the operations and character of God. But what are the consolations of those who love the glorious things of God's word and have no evidence of their love.

*Clerus.* The only ground of consolation is this, that the Lord reigns. Shall not the Judge of all the earth do right, is their sheet anchor.

*Lucella.* Can they be reconciled to a separation from God's presence, for the sake of advancing his glory?

*Clerus.* They cannot choose evil for the sake of evil; this is impossible; but they can say, with Christ, in a submissive manner: "If it be possible let this cup pass; but thy will, O God, be done." For the friends of God, whether they have evidence of their love or not, accept the punishment of their iniquity and unreservedly commit themselves to his disposal.

*Eusebia.* But how do the character of Christ and the atonement appear to persons in this humble, penitent, and submissive posture?

*Clerus.* The most excellent and glorious; and blessed be God there are but few who lie long at his feet without enjoying the light of his countenance. The dark night of the renewed soul does not remain. It is soon dispelled and succeeded by the light of day, and the cheering smiles of the Redeemer. Sorrow may continue for a night; but joy cometh in the morning. God humbles his chosen to give

them the advantage of exaltation. He wisely puts his children into the dust to find their jewels. Before honor is humility, and before deliverance is submission. No child of God is lost in the dust.

*Eusebia.* It is manifest that religion is impartial affection and that the object of religious affection is the highest happiness of the universe. It is also equally manifest that the friend of God, whether he has evidence of his friendship or not, is unreservedly devoted to his will. He feels that he deserves nothing except God's wrath, and while he expects nothing else, in consequence of darkness of mind, he says from the heart, the will of the Lord be done, I shall not be injured.

*Paulinus.* If this is the inspired theory of religion, what shall we think of the theory of universalists and others, who hold that the happiness of man was the ultimate and chief end of God in his creation?

*Theophilus.* It is impossible to conclude that their theory is right. We must conclude that it is very erroneous and injurious to souls. For if the chief end of God in creating man was man's happiness, all men will be saved; and man has nothing to do, except to act the part of a self lover and seeker of his own felicity.

*Theodore.* I don't see but you are correct in your inference: for if the happiness of man was God's chief end in creation, the theory of disinterested religion is spurious, and the theory of self love or self gratification must be adopted and advocated. All those, therefore, who believe that the happiness of creatures was God's principal motive in creation, to support the shape of consistency, must also commence universalists and believe that all will be saved. For can any one suppose that the Almighty will be finally disappointed? Did God create all men for the sake of their own happiness, and will he not make all finally happy? We cannot reason differently, for God is infinitely able to execute his purpose. If this is not according to the theory of self love, I hope our instructor will correct us.

*Clerus.* I do not see but your observations are correct and just; and I have thought that all the advocates for the theory of self love, whatever style they assume, to be consistent with themselves and each other, must style themselves universalists, or infidels. For private happiness is their supreme object. The infidel is a self lover. The universalist is a self lover, and the difference between these and all other theorists who discard disinterested affection is merely nominal.

*Paulinus.* But, Sir, you make me tremble; are all those men who talk and preach so much about the atonement and the love of Christ to be reputed no better than universalists, if they discard disinterested affection?

*Theophilus.* Not a whit better, provided their hearts correspond with their theory. For they oppose the doctrine of the gospel, and hold that we cannot love God till we know that he is our friend and will save us from future misery. They stupidly believe that Christ died in a particular manner for them, and they love him as their saviour. The faith of the Methodists and many others is of the same description. But Christ says, "If ye love them that love you what profit have ye? "What do ye more than others?" All self love christians are in Christ's estimation no better, than the selfish publicans and sinners.

*Philo.* But this greatly reduces the number of hopeful christians, and may appear rather uncharitable.

*Theophilus.* Rather say, Philo, that the inspired theory reduces the number of christians. For if the hearts of these self love theorists are like their heads and sentiments, they are but nominal christians. For they love God and Christ merely for the sake of the loaves and other private benefits. However, I have more charity for some of these theorists, than to believe that their hearts correspond and harmonize with their sentiments. It is possible for a man to have a good heart while he wears a leprous head. But I am afraid to give much scope to charity on this ground. For a good man is sweetly influenced to approve and embrace good sentiments. Though many men understand the truth and do not love it, yet those who love the truth generally understand it or readily perceive it when fairly stated.

*Philo.* What shall we think of the Calvinistic theory?

*Clerus.* Generally speaking, it corresponds with the bible. Real Calvinists have just views of God and his operations; and of man in his original, lapsed and restored state. The great design of God in creation, providence and redemption; the decrees of God, the nature of divine love, the nature of holiness and sin and the mediation of Christ, are advantageously displayed by Calvinism. There is, in a word, more of the jointed, connected, contents of inspiration delineated by informed Calvinists, than by all other theorists of contrary sentiments. For to those who discard Calvinism, the bible is a sealed book.

*Philo.* You speak, Sir, of real Calvinists with the air of discrimination: pray inform us a little about *other* Calvinists.

*Clerus.* By *others*, I mean those men who style themselves moderate Calvinists, because they like the name while they dislike the thing.

*Philo.* But is it fair and honorable for divines to act in this manner?

*Clerus.* Judge for yourself. I judge no man: I only state facts. For my part were I displeased with the thing, I should not accept the name. For names with common people, stand for things. Surely, self love theorists have no right to call themselves Calvinists. For if we accurately examine, we shall find at bottom no alliance between the different theories.

*Philo.* What is there in Calvinism which self love theorists cannot adopt consistently?

*Clerus.* They cannot adopt the doctrine of total depravity; the doctrine of special grace; the doctrine of disinterested affection and unreserved submission; the doctrine of God's decrees, and the final perseverance of the saints, as contained in the bible and explained by real Calvinists. All these cardinal doctrines they dispute and discard. What claim then have they to the name of Calvinists? For the intention of names is to represent things.

*Philander.* Is it not for a lamentation that there are so many different theories of theology? For some of them must be erroneous.

*Theodore.* It certainly calls us to mourn over Zion. For it operates like the confusion of tongues. What one theory styles good, another styles evil; what one denominates light, another denominates moral darkness.

*Philander.* How is it possible for teachers of morality and preachers of the gospel even to dream that self love is the basis of religion? For what is more evident than that all sinners are the subjects of self love in all their transactions? Self love is the source of pride; for a man is proud of himself or his acquisitions. Self love is the source of dishonesty; for men are dishonest because they love their own advantage, rather than their neighbours. In a word, we shall find on examination, that self love is the root and essence of all sin. A person can no more sin while destitute of self love, than he can see while destitute of eyes.

*Leander.* But they tell us that self love is virtuous when under proper regulation.

*Theodore.* And why do they not tell us also that certain degrees of cold are heat, and that certain degrees of darkness are light? For these sensations are not more diverse in their nature, than the objects of selfish and unselfish love.

The disinterested man devotes himself to the universe, but the selfish man wants the universe to be devoted to his private enjoyment.

*Lucindia.* O how foolish! For *that* man gives away all and possesses all; but *this* grasps at all and holds nothing.

*Paulinus.* Is it not for a lamentation that false teachers mix so many good things with the bad which they advance? For I never heard an erroneous sermon or read an erroneous book which did not in some detached manner contain many good things.

*Clerus.* I heartily wish every false theorist would deliver nothing except the contents of his theory. For then the chaff would be easily distinguished from the wheat. If all false theorists were to preach and pray strictly according to their own theories, there would be no wolves in sheep's clothing. But alas! alas! satan does the most mischief when he resembles the angel of light.

*Lucella.* I have attended and heard the preceding inferences with pleasure. My mind has been enlightened and, I trust, my heart enlarged. O how excellent is truth!

*Lucinda.* Let us sell all we have and buy it. Let the truth be our object for ever. It is more precious than rubies.

*Clerus.* It has afforded me ineffable pleasure to observe your attention, my young friends, to the several subjects which have been before the conference in the course of the year. It is hoped some lasting impressions have been made, and that we shall, some of us at least, meet in the region of spirits, and confer forever with the most sublime delight on the great things of God and the eternal world. Let us then live like christians, and make all our calculations for the great day. Let religion be our business; the divine commands our rule, and the friends of truth our companions; Christ our guide, and heaven will be our endless residence.

*Mas. Mis. Magazine.*

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## INDIFFERENCE TO RELIGION IN THE ADMINISTRATION OF A GOVERNMENT A GREAT NATIONAL SIN.

(Continued from page 235.)

BUT the popular system of the day, which is to dissolve all connection between civil government and the religion of a country, does not stop at mere indifference about religion, but goes a step farther. It places christianity in the back ground, and as respects one class of men, at least, is not perfectly free from that system of persecution it professes to abhor. When a particular class of men, possessing, perhaps, at least an equal share of virtue and intelligence with the same number of their fellow citizens of any other class, and im-

portant at least, if not absolutely necessary for the due administration of christian institutions, are, in a nation calling itself christian, deprived of any of the common privileges of citizens, it must be a species, a small degree at least, of persecution. Of all the rights of citizens, the right of property is one of the most unalienable. No species of property can be considered as more absolutely a man's own than his personal services. Gospel ministers in particular must, if faithful, devote their time, their talents and their personal services, to the proper business of their calling. To say that this class of men neither have, nor of right ought to have, any legal claim to remuneration for their personal services, but must either devote their time and talents to the work gratis, or be dependent upon the cold hand of charity for their support, is to place them in a situation different from that of every other class of men, by imposing upon them peculiar hardships, and subjecting them to disabilities not imposed upon any other class of citizens. What other class of men would be willing, either to bestow their personal services upon the public, for the principal part of their lives, without compensation, or depend for that compensation on mere voluntary contributions, furnished either by the cold hand of charity, or the colder calculations of avarice? But is it not true that the laws of several states afford no protection to this most sacred property of this class of men; and that the little shadow of legal security which is enjoyed in other states, is a theme of constant clamor and a subject of almost incessant attack, and. if we may calculate on present appearances, will not be of long duration.

I say not these things from an impression that ministers of the gospel have any cause to despair of the care and protection of their master, or that they ought to shrink even from suffering in his cause. My aim is merely to show that this disposition to throw the christian religion and its ministers out of the protection of the law, is a manifest dereliction of duty, on the part of the government of a nation laying any claim to the character of a christian nation, and carries the point of indifference about religion farther than any supposed impartiality will warrant, and does not merely flow from a want of religion, but is a real act of opposition to it, on the part of the government.

It is true, it may be said that this irreligious feature, in our national government might be remedied, if in our elections of men to fill the several departments we were generally to act up to the christian character, by selecting for places of public trust not only men of probity, but men known to have a conscientious regard to religion. i. e. If public sentiment did not at all partake of the spirit of the government, which is itself an expression of public sentiment, then the defects of the government might be remedied. But is such an event as this rationally to be expected? Is it not much more probable that the genius and spirit of the nation will participate largely in the irreligious features of the Government? Had not this spirit prevailed in the nation, at the time when the constitution was formed, it is not probable that such a feature in the government would have ever existed. When it exits in the head, what can we expect but that it will diffuse itself among the branches? Has not, what it was reasonable to

anticipate, been verified in fact? Tell it not in Gath, publish it not in the streets of Askelon, that men professing to regard christianity and christian institutions should be found to advocate the sentiment, that a regard to christianity is neither a necessary nor a very important qualification for a ruler in a christian country, and that a christian does not act a part inconsistent with a sincere and conscientious regard to the religion he professes, in being instrumental in elevating a man, openly professing himself to be an infidel, to the highest place of public trust, among a people still claiming the character of a christian nation. The practice of many is, as it might be expected, agreeable to the principle thus openly avowed. It is to be lamented that, in many instances, we see infidels, men equally without religion and without morals, elevated to the most important places of trust, places which fix them in a situation in which they can do the greatest injury to that religion which they contemn, both by their influence and example. It is a maxim of eternal truth, equally applicable to all times, places and nations, but more especially to a people possessing the privilege of selecting rulers by their own free suffrage, that, *When the righteous are in authority, the people rejoice, but when the wicked beareth rule the people mourn.* That an infidel, as such, should wish to invest persons of his own moral and religious complexion with important offices is naturally to be expected. It will afford him an additional advantage for opposing that religion which he wishes to undermine and destroy. But that a Christian, one whose constant wish and daily prayer is, for the advancement of the kingdom of Christ, should wish to elevate either an atheist, an infidel, or a man grossly and flagitiously immoral, to a situation which will give him an opportunity to do the greatest injury to that religion, both by his influence and example, which he himself professes to love and esteem, is one of those unaccountable infatuations. which, it would seem, could only influence the minds of those who are, in this particular at least, given up to strong delusions to believe a lie. Indeed it seems very much like a voluntary surrender of the cause into the hands of its enemies, if not a Judas like betraying of the Son of man with a kiss. A deist, or an infidel as such, can be viewed in no other light than as an enemy to the christian religion and its professors. Had he the power, and did not the maxims of worldly policy forbid it, he would extirpate every vestage of christianity from the face of the earth. Whatever may be the variety of opinions among the opposers of christianity, and the different shades between immortal deists, or deists who believe in a future state, and absolute atheists, are very numerous; enmity to the Gospel is the only point in which they all agree. In this they imitate the several sects of ancient philosophers, and the votaries of the vast number of pretended deities in the heathen world. These could give the most unbounded and unlimited toleration to one another, that they might unite all their forces to bear down christianity alone. So it is with infidels of different shades. Their own differences of opinion are almost infinite. Opposition to christianity is their only point of union. To this object they bend all their forces, and the reason is obvious. Christianity can enter into

no compromise with its opposers, any more than it could with the several classes of idol worshippers of old.—*What concord hath Christ with Belial? What part hath he that believeth with an infidel?* The very infidel will first come with the song of mutual forbearance in his mouth. This cant frequently gains ground in public opinion, by the consideration that different sects of professed christians have frequently exercised too little forbearance towards one another. In avoiding one extreme it is natural to run into another. This cant when coming from the mouth of an infidel, means more than is expressed. It is used merely as a decoy to gain time and strength, that he may obtain the greater advantage against the whole. What kind of toleration christianity may expect, when infidelity is completely triumphant, has been exemplified in France during the bloody era of the republic. They began with the soft, deceptive language of charity and forbearance. But how soon was the tone changed to that of violence and blood! Christianity in every form of it was proscribed; the churches either shut up, or appropriated to the most profane uses; the christian sabbath abolished, and the ministers of religion, without any regard to sect or denomination, either massacred, proscribed, or driven into banishment. This was precisely what Voltaire, the arch apostle of infidelity, wanted. While he was daily chanting in public the soft mellifluous strain of toleration, he could tell his confidential friends, that, if he had one hundred thousand men at his command, he would know what to do. The unwearied endeavors to render christianity odious and contemptible, by uttering, publishing, and often repeating the blackest calumnies, are only prefatory to harsher means to suppress it, should ever power and expediency unite in the measure. I cannot therefore but view the contempt shown to christianity by the national government itself, and the treachery to the cause of religion, discovered in the encouragement given to infidelity, by the elevation of men of such sentiments and correspondent practices, to some of the most important places of public trust, as one of the national abominations of the present day, for which we have reason to apprehend that God will visit us. He has severely visited other nations for similar crimes, and can we expect to escape?

It is an observation, of late frequently, and probably justly made, in relation to the calamities which have overspread so large a portion of Europe, that they have hitherto fallen most heavily on Roman Catholic countries. These calamities have not been confined to the civil and political, but have extended to the ecclesiastical state of these countries. There infidelity has made the most rapid strides, and the earthly head of that church has been deprived of all power to protect himself.—This among other things is an evidence that we are approaching to the latter times, or towards the close of the twelve hundred and sixty prophetic days; at the end of which, mystical Babylon is to be cast into the sea, as a mighty millstone, to be heard no more at all. But although catholic countries have, as yet, drunk most deeply of the cup of indignation, those nominally protestant, have not escaped. It is however observable, that among pro-

testant countries, those which have imbibed most largely of the spirit of infidelity, especially those states where it has been the most countenanced by the government, and in that way become by way of eminence, a national sin, who have been the greatest sufferers. Holland for instance was a protestant country, and she has been made to drink deep of the bitter cup. But may we not read the national sin of Holland in her punishment? Holland, infatuated Holland, by means of her licentious and polluted presses, gave currency and publicity to the atheistical blasphemies of Voltaire, D'Alembert, Diderot, and their associates, which have had such a powerful, and in many places fatal influence, in disorganizing societies, demoralizing the world, and even sapping the foundation of social and domestic happiness. She is now reaping the natural and bitter fruits of these principles. She has long been bleeding at every pore, been stript of her wealth and national consequence, and is now suffering the extreme of an unfeeling, unrelenting despotism. But Holland was the advocate for the free and unlimited toleration, and unrestrained circulation of all opinions for or against religion. Papist and protestant, infidel and atheist, were all placed on an equal footing. If there was any difference, it was in favor of elevating irreligion and blasphemy, to the prejudice of the christian religion. Prussia was also nominally a protestant country, but her principles, both religious and moral, had been greatly debased. The deistical principles of the great Frederick, and the loose and corrupt system of morals, countenanced by his court, did more to debase the character of the nation, than ever the splendor of his victories did to promote its political elevation. Now Prussia is almost obliterated from the list of independent nations. Even that shadow of independence which she possesses, is absolutely dependent on the nod of Napoleon. Whenever he considers it for his interest, he can annihilate it with a breath. Should ever like causes predominate in the United States, similar effects may be expected as the result. And as our advantages, both religious, moral and political, have been greater than those of either Holland or Prussia, have we not reason to apprehend a catastrophe still more dreadful, unless averted by repentance and reformation?

## REVIVAL OF RELIGION IN STOCKBRIDGE,

(Massachusetts.)

IT appears, that God, in his great mercy, had been preparing the way, for some time past, for the great work, which he has of late been carrying on amongst us. For two or three years past, he has been graciously pleased to excite the minds of some of the people to unusual concern respecting the things of religion: And several had been, hopefully, brought out of darkness into the light. A rather uncommon spirit of prayer seemed to have been given to God's people, particularly, as I have reason to suppose, to the female Society in this place instituted for prayer, animating them to peculiar earnest-

ness, in their supplication for an increasing revival of his own gloriou work. In the fall of the year our assemblies, on the Sabbath, wer large, and peculiarly solemn and attentive. On the first sabbath i January, thirteen were received into the church: to three of ther baptism was administered at the time. The scene was affecting and it seemed as it were, to *strike the smoking flax into a flam* From that time forward the awakening, and attention to the concern of their souls increased among the people, beyond any thing we hav before known—an almost universal solemnity prevailed. Soon num bers were found to be under deep and pungent conviction: An hopeful conversion presently began to take place, and to increase A divine and supernatural power and agency were so visible, tha very few mouths were opened against the blessed work.—This goo work continued without interruption, and the number of converts al most daily increased. None of these made a public profession, unti the last Sabbath in June. Early in that month the church had meet ings, and spent two afternoons in examining into the qualifications o such as offered themselves for communion with the church. Ac cordingly, the next Lord's day, *Seventy* were propounded for admis sion into the church. *Sixty-seven* only, were, however, received— two or three feeble persons being then too unwell to come out *Twenty-eight* of these received baptism at the time. The scene wa exceedingly solemn and affecting. Amongst those, who were re ceived into the church, there were of all ages, from *fourteen* to *seven ty*—some few of these were persons, who hoped they had experienc ed religion, some for one, and some for several years before.

There are now, I believe, not less than sixty more in the town who hope they have experienced a work of saving grace; and will probably, most, or all of them, ere long, make a public profession— And, through the sovereign, wonderful mercy of God, the number i constantly increasing.—Sometime in May, the good work seeme rather on the decline; but of late, God has been graciously pleas ed, again, much to revive it: And it is thought there are nearly a many under special and, many of them, deep impressions, as ther have been at any particular time since this blessed work has bee graciously begun amongst us. Instances of apparent conversions ar now frequent. God grant that the gracious influence, which produ ces such happy effects, may still be continued. The number of pray ing persons and praying families is much increased: And such a make mention of the Lord, it is hoped, will not keep silence, no give him rest, till he establish, and till he make Jerusalem a prais in the earth. Not less, probably, than a hundred and twenty hav been the subjects of divine saving influence, (as we hope,) since th first Sabbath in January:—And God is still carrying on, as we trus his own gracious and glorious work. My own labors, and those c Mr. Swift, my worthy colleague, have been greatly increased—*h* have been abundant; much beyond what *I* was able to go through at my advanced age. I esteem it a great blessing, that I have hac and still have his assistance. But God's grace does all.

It may, perhaps, be useful to mention some particular instances, in which the hand and power of God were more peculiarly visible, than in others. A man of upwards of seventy years of age, came, within two or three years past, to live amongst us. He is a man of peculiar ingenuity in the business which he follows—of better mental abilities than common—has travelled—been in England and France—and, while in France, took lodging in the same house with the noted Thomas Paine. There he imbibed the religious, or rather *irreligious* sentiments of Mr. Paine, and became a thorough and established infidel.—With these sentiments he came into this town. Some time in the winter past he fell sick—Soon his confidence in his infidel principles began to be shaken. Expecting that he should not probably survive that sickness, he soon fell into trouble of mind—his distress became exceedingly great.—Some religious people, who visited him, thought it exceeded any thing they had before seen. In this painful state of mind he continued for some time—But at length divine sovereign mercy and grace interposed, as we have reason to hope, and brought him relief. An uncommon change seemed to have been wrought in him; and he professed to have hope in God, and peace and joy in believing. Knowing his former character, Christian people were, for some time diffident; and dared not conclude that he had experienced a radical change. His conduct, however, since, and his apparent engagedness in religion, have gained him the charity of Christians and others: And he now takes much delight in the society of Christians.—When, after this, he first opened the New-Testament to read in it, he could hardly persuade himself, that this was the book, which he had read in younger life—And the truths he read were so new and different from what he had ever apprehended before, that it seemed to him he had never heard them before. The character of the Lord Jesus and the atonement he made for sin appeared to him so wise, so perfect and glorious, that his heart was filled with delight—And his hope and joy in this glorious Savior still continue.—He derives no other ground of hope.

The convictions which have been wrought in the minds of those, who have been the subjects of this blessed work, have, in general, been deep and pungent. They have, in most instances, had a clear and distressing view of the total opposition of their hearts to God and holiness; and felt an entire disrelish of the character of Christ. In some instances, the opposition they felt to Christ and to his cause, was such, that they openly expressed their wishes never to see a *Christian*, and never to have one enter their doors. In one instance a female, after being relieved from her distresses by the power of divine grace, (as we trust,) mentioned before the church, when she was examined for admission, that her enmity against God rose to such a height, that she could have consented herself to go to hell, *could she but carry God into hell with her.* Surely the heart is, and must be *desperately* wicked!

No visible disorder has taken place amongst us through the whole of the time in which God has been working so mightily by his power and grace: Nor have there been any of those enthusiastic flights,

which often occasion reproach to be cast on a work of God's Spirit. In our public meetings and assemblies nothing more than an uncommon solemnity has been observable; unless it were, in some instances, the tears of those, whose minds have been affected.

We have great reason of thankfulness, that good order and regularity have been observed, notwithstanding so much emotion and agitation of mind as have been excited among the people.—And that, amidst the political dissentions so prevalent at the present day, a spirit of harmony and unanimity respecting this glorious work has been very apparent. In the manifestation of his saving love and mercy, God has made no distinction between the different parties in politics, there are amongst us: But he shows himself to be sovereign; having mercy on whom he will have mercy, and whom he will, hardening.

We feel, though in a far less degree than we ought, our obligations of eternal thankfulness and praise to the great God and Savior for his great and very wonderful mercies to us. And such as are indeed the children of God, will bless his glorious name, to eternity, for the rich and undeserved mercies he has graciously bestowed upon us.

That this brief narrative of God's glorious work, and the great things he has done, and is still doing for us, may be for the glory of God, the edification and quickening of all the good people into whose hands it may fall—And that it may awaken the attention of sinners, and be the mean of convincing them of the need they stand in of being the subjects of a saving work of the Spirit of God—And, also, that it may excite the gratitude and praise of Zion's friends, and be the occasion of many thanksgivings to God, is the desire and prayer,

Of their Friend and Servant,

STEPHEN WEST.

## RELIGIOUS INTELLIGENCE.

### REPORT OF THE DIRECTORS OF THE (LONDON) MISSIONARY SOCIETY, MAY 13, 1813.

(Continued from page 240.)

### INDIA.

THE Directors now beg leave to lead your attention to that part of the habitable globe which has lately, more than ever, interested the feelings of the religious world—British India—a country said to contain sixty millions of the human race, most of whom are in a deplorable state of moral degradation, in consequence of that system of gross error and horrible superstition which prevails among them, and from which it has been the highest ambition of this Society, in common with similar associations of their fellow-christians, to labour to deliver them.

How far it may please the great Ruler of the world to influence the Legislature of this country in removing the present obstruction to the labours of Missionaries, and to facilitate their future operation

we cannot at present determine; but the Directors have never, for a single moment, lost sight of this great object, which was so strongly recommended to their vigilant attention at our last Annual Meeting; but have faithfully represented to his Majesty's ministers the wishes of this Society that, in case of the renewal of the Charter of the East India Company, some provision to the following effect may be introduced—viz. "It shall be lawful for Missionaries and Ministers of the Church of England, of the Church of Scotland, and of the several denominations of protestant Dissenters, duly recommended by the respective bodies to which they belong, to proceed to India, and reside there, under the protection of Government, while they conduct themselves in a peaceable and prudent manner, for the purpose of diffusing among the inhabitants of that country the knowledge of Christianty, as well as for the religious advantage of British subjects of all denominations resident in India." And although the Directors were empowered, by your resolution last year, to present petitions in the name of the Society at large, to both houses of parliament on this important subject, they thought it preferable to convene a General Special Meeting of the members of the Society resident in and about London, which took place on the 5th day of April last, and was numerously attended. The Resolutions formed on that occasion, and the petitions then adopted, have already been generally circulated, and will also appear in the Appendix to this Report, as a memorial of that christian philanthropy which warms the heart of every member of this Institution. It is proper also to mention that not in London only, but in a great number of places throughout the country, the members and friends of this Society, as well as their fellow christians of various denominations, have manifested the same pious zeal by their petitions to parliament for the same purpose.

Leaving to the disposal and control of the great Head of the Church those legislative proceedings which may affect the future progress of India Missions, the Directors will give a general statement of what has been attempted by their Missionaries in that country during the past year, lamenting, however, that some expected dispatches not having yet arrived, they cannot present intelligence of so late a date as might be wished.

*TRAVANCORE.*—From Mr. Ringeltaube they have heard but little; but it appears that he continues to labour in six or seven different places in the district of Travancore, in churches which he has erected, and where he statedly preaches the Gospel and administers christian ordinances; he also employs five or six native schoolmasters, for the instruction of youth; he has likewise several boys in training, who assist him in reading, writing, and singing—one of whom always accompanies him on his preaching excursions; they are also occasionally sent into the villages, among the scattered proselytes, to teach them the catechism. He speaks particularly of a Mr. Fleury, who has proved the most useful of all his assistants. The labours of these schoolmasters are, Mr. Ringeltaube states, of great advantage to the rising generation, not only as to their respectability and temporal prosperity, but as conducive to their spiritual

good; "for," he observes, "it is in vain to print and distribute bibles, if there are none who can read them." The expense, however, of these operations has been heavier than before, on account of a great scarcity of grain occasioned by a long drought felt all over the south of the peninsula.

*VIZAGAPATAM.*—The affairs of this important station are, we trust, in a prosperous state. Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman country, has joined his brethren in India. After being long detained at Calcutta, and under circumstances at times difficult and distressing, he was at length enabled to reach Vizagapatam, and unite with the brethren Gordon and Lee, who greatly needed his assistance, in consequence of the loss they had sustained by the death of the excellent Des Granges.

These Missionaries inform us that the gospels of Matthew, Mark, and Luke, translated at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta; this, they say, "they hope will be rendered an important benefit to the surrounding multitude, many of whom will eagerly peruse it." They are still proceeding with the work of translation; Mr. Gordon has commenced the gospel of St. John, and Mr. Lee the book of Genesis; and they flatter themselves that from their residence and conversation among the people who speak it in its purity, their Telinga translation will be found more accurate than any other can well be expected to be where the language is understood by few. In this good and great work they will now be much assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anunderayer.

The congregations to which they preach, both at the Fort and at the Mission-house, have been much better attended than before, and the auditors have listened with more serious attention to the word. They were in hope of an addition to their little church, and speak with satisfaction of an European lady whose first religious impressions were derived from the conversation and example of the late Mr. Des Granges.

"With regard to the SCHOOLS," say they, "we are happy to state that the boys, both natives and half-castes, continue to improve.* Some addition has been made to the number of our CHARITY BOYS, and the subscriptions for the support of that institution have been a

* A Pamphlet is just published, entitled "INDIAN CIVILIZATION, or Report of a successful experiment, made during two years, on that subject, in fifteen Tamul, and five English native Free Schools; with proposals for establishing a separate liberal *Native School Society*, humbly submitted to the judgment and patronage of the governments of the Hon. East India Company, of the respectable religious Societies, and the generous and charitable public, by the Rev. C. S. John, Senior of the Danish Mission at Tranquebar, &c. &c." We recommend this sensible Tract to the attention of the Society.

little augmented." Nor are the female Missionaries* at this station idle spectators; they attend daily to a FREE SCHOOL which has been commenced for the instruction of *girls*, both native and country-born; those who have hitherto attended are of the latter description, and are perhaps greater objects of compassion than the former, being reduced to almost the lowest degree of wretchedness.

The brethren were anxiously expecting the arrival of Mr. May, who has manifested a peculiar talent for the religious instruction of children. After being long (but we trust not uselessly detained) in America, by which circuitous route to India the Directors were obliged to send them, he took his passage from thence in February 1812, in the ship Harmony (together with some Missionaries of the American and Baptist Societies), and arrived at Port Louis, in the Isle of France, on the 8th of June, where, it is sincerely hoped, as well as at the Island of Bourbon and Madagascar, Missions may be established.† When Mr. May and his companions proceeded to India, and whether they have been permitted to proceed to the places of their destination, the Directors have not yet been able to learn.

*BELHARY.*—The information received from Mr. Hands, as well as from other quarters, concerning the Mission at Belhary, is highly satisfactory, as he is proceeding prosperously in the three great and important engagements of preaching the Word, translating the sacred Scriptures, and supporting various schools; in which he is now assisted by a promising young man, a Mr. Taylor, who appears to be the first fruits of his pious labours in India.

Mr. Hands regularly preaches to the Europeans, and his success appears to be considerable, especially among the soldiers, many of whom are seriously disposed. Twenty or thirty of these meet together several evenings in a week for prayer, reading the Scriptures, and christian conversation. A library of thirty or forty volumes is formed for their use; many good books have been purchased for them at Madras; and their advancement in religious knowledge, experience, and practice, has been remarkably great. They have also manifested their love of religion, by making an unsolicited subscription of about fifty rupees for the purchase of lamps and other useful articles for the school, besides a monthly subscription to defray the expense of lighting, &c. Mr. H. has reason to believe that more than twenty of the soldiers (of the 56th regiment of foot) have been brought to the knowledge of the truth since they came to Belhary; and it is peculiarly satisfactory to state, that on the 27th of June 1812, a church was formed there, into which twenty-seven persons

* The widow Des Granges (with her children) rejoined the Mission at the close of the year 1811.

† In the Isle of France there are said to be 90,000 inhabitants; and in the island of Bourbon 120,000; in both places it is probable that Missionaries would be favorably received. The state of religion in both is most deplorable; but their possession by the English is likely to be productive of great advantage to the people.

were, on a profession of their faith in Christ, admitted, and several expressed their desire to be added to their number. This pleasing event filled the heart of our dear brother with joy and thankfulness, and will doubtless be highly gratifying to this Society.

The school at Belhary flourishes: it contains nearly fifty children, most of whom have learned Dr. Watts' first catechism, some hymns, and portions of Scripture. The greater part of these children were, before their admission into the school, in a more wretched condition than that of the heathen; they have made good progress in learning, and Mr. Hands expresses his hope that many of them will be delivered out of the mouth of the Destroyer, and become Lambs of the Redeemer's flock. This school is conducted by a pious soldier, under the superintendance of Mr. H. who has received from several ladies and gentlemen handsome contributions towards its support.

By the assistance of some kind friends, he has been enabled to erect a *Native School House* in the Mission garden, where about fifty children of *different castes* have been admitted. This school is chiefly under the tuition of a respectable *Bramin*, brother of his Moonshee: and as the natives are extremely desirous that their children may learn English, Mr. Hands intends, as a stimulus to the scholars in general, and as a reward to the most diligent, to select a few for that privilege; this method of proceeding is likely to conciliate the esteem of the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears, or giving a sudden shock to their prejudices. *To be continued.*

## CHRISTIANITY IN INDIA.

WE have been of the invariable opinion, that, at the expiration of the East India Company's charter, the door would, in some way or other, be opened for the admission of Christian teachers into India. Whether it would be in consequence of a refusal to renew the charter, or a legislative provision in the act of renewal, or an irresistible impression upon the minds of the Directors, or their Eastern Governors, made by the voice of the nation, seemed not very material. It has seemed good to the Almighty Ruler of the nations to secure this desirable object by a legislative provision in favor of those who wish to reside in India for the purpose of communicating moral and religious instruction to the natives. The act passed the last stages and received the royal assent, about the 20th of July. We cannot give the exact purport of the section here alluded to; but it may suffice to say, that the friends of Missions were perfectly satisfied with it, and the enemies of Missions opposed it with great zeal.

The conductors of the Christian Observer, after mentioning the names of a vast number of places from which petitions had been poured in upon parliament on this subject proceed, as follows:

*Ed. Pan.*

"But we hasten to congratulate our readers, not only that the public sentiment has been thus honorably and extensively expressed

but that it has not been expressed in vain. On the 22nd. instant, [June,] Lord Castlereagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adoption of the following Resolution, which had been previously agreed to in a Committee of the whole House, viz.

"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

"Provided always, that the authority of the local government, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

"The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wilberforce, ably seconded by Mr. W. Smith, and other gentlemen; and opposed by Sir H. Montgomery, Mr. Forbes, Mr. Pendergrast, Sir Thomas Sutton, &c. We hope to be able, in our next number, to give our readers a connected view of this great argument. Suffice it, in the mean time, to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53; 89 voting for it, and only 36 against it.

"The above resolution having been communicated to the House of Lords on the following day, was taken into the consideration of their Lordships on the 24th inst. It was moved by Lord Buckinghamshire, after some able prefatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honorable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee, and afterwards in the House.

"In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgements to the Author of all good, for this signal instance of his favor. To Him who alone can order the unruly wills and affectioss of men we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great, though subordinate obligation, which we owe to his instruments. To his majesty's ministers in particular is the Christian Church, is Great Britain, is India, indebted, for this noble recognition of the claims of our holy religion. God will reward them. Their achievement is beyond the reach of human recompense; although if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks of the thousands and tens of thousands in this land, whom they have made glad

by this act, and who on their bended knees are imploring in their behalf, the blessing of heaven. It would be endless to particularize the individual members of Parliament, whose able and assiduous labors have contributed to produce the result, which we are now contemplating. We are unwilling, however, to overlook the memorable part, which the nation at large has taken on this momentous occasion. About nine hundred petitions, signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest, which the thinking part of the British population feel, in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the Legislature have been doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart felt satisfaction. *LAUS DEO.*"

## THE INQUISITION AT GOA.

Intelligence has been received in England, that the Inquisition at Goa has been abolished; and its caverns have been thrown open for the inspection and abhorrence of the people.

## THE INQUISITION IN SPAIN.

The Pope's nuncio in Spain remonstrated to the Regency against the decree abolishing that horrid tribunal, the Inquisition; and, not satisfied with open opposition, addressed private letters to the higher orders of the clergy, advising them not to read the decree in public, as they had been ordered to do by the regency. As soon as these proceedings were known to the regency, a manifesto, or public order of government was issued against the nuncio, commanding him, in the most decisive terms, to abstain from any such measures in future. The decree to abolish the Inquisition is the more worthy of observation, as the President of the regency, who intends the decree shall be faithfully executed, is an Archbishop of the Roman Catholic church.

## THE JEWS.

It is stated in the foreign newspapers, that the Jews have experienced an extension of their privileges in Bavaria. Every circumstance in the history of this interesting people should be regarded with attention.

## ON THE DOMESTIC HAPPINESS OF A CHRISTIAN COUPLE.

How blest the pair whom Christian love unites!
Joy smiles upon their days, and crowns their nights;
In peace their happy moments glide away,
Till both are welcom'd to eternal day.

Evan Mag.

THE

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# CHRISTIAN MAGAZINE.

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## ON THE GOODNESS OF GOD.

GOODNESS is the same thing in God and in man. In man it comprises every amiable, moral quality of the heart, and signifies the same as general benevolence, which is the essence of every virtuous, or holy exercise. There are benevolent affections and selfish affections; goodness consists in benevolent affections, and badness in selfish ones. God is love, and all his goodness consists in love, which is something entirely distinct from his power, or his knowledge, or any other natural perfection. It is his *heart*. Goodness in every moral being lies in the heart. But though the goodness of God lies in his heart, and consists in benevolent affections; yet it is in various respects, superior to the goodness of all other beings.

1. His goodness is absolutely pure and free from every thing of a selfish or sinful nature.—Tho' some men are good in this life, yet their goodness is mixed with a great deal of evil. Their benevolent affections do not flow in a constant, uninterrupted stream, but are often obstructed by unholy and unfriendly affections. They do not always feel benevolently towards God, nor towards the friends of God, nor towards his enemies. Their hearts are composed of discordant and diametrically opposite exercises. Their goodness is like a morning cloud and early dew, which soon vanishes away. But the goodness of God is constant, uninterrupted, and entirely free from every discordant feeling. No evil or selfish affection ever existed in him. He is all goodness, and completely full of kind, benevolent, and holy affections. Hence God is so often called the Holy One in scripture. His holiness consists in his goodness, and his goodness is without the least alloy, or impure mixture of unholiness, unrighteousness, injustice, or malevolence.

2. The goodness of God is not only *pure*, but *permanent*. The immutability of his goodness results from the immutability of his existence and natural attributes. His existence

is immutable because it is necessary and independent; and his power, knowledge, and wisdom are equally immutable, because equally necessary and independent. And since his existence and all his natural attributes are immutable, we cannot see any cause or reason for any change in his goodness.

All created beings are dependent in their existence, and in all their natural powers or faculties, therefore we can easily conceive that after they have possessed pure goodness, they may become partially or totally destitute of it. There is nothing incredible in the account we have of the angels, who kept not their first estate. Though they were created perfectly holy and good; yet they might lose their perfect goodness and become perfectly evil. There is nothing incredible in the apostacy of our first parents. Though they were formed in the moral image of their Maker, and were possessed of pure goodness; yet they were dependent for the continuance, as well as first existence of their moral rectitude. But we cannot conceive of any thing either without or within a self-existent and independent being, that should be a cause of diminishing or destroying his goodness. We may, therefore, justly conclude, that his goodness is as permanent and immutable as his existence. David expressly declares, that his goodness is immutable and everlasting. In the 136th Psalm, he devoutly and gratefully cries, "O give thanks unto the Lord for he is good—for his mercy endureth forever." And he repeats the declaration more than twenty-five times in this Psalm. In the 52d Psalm he says "The goodness of God endureth continually." And to the friends of God he says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name: for the Lord is good: his mercy is *everlasting;* and his truth endureth to all generations." His faithfulness cannot fail, because his goodness cannot cease, and both are as permanent and immutable, as his necessary and eternal existence.

3. His goodness is *universal,* as well as pure and permanent. The goodness of men and of angels is limited. It cannot extend any further than their knowledge extends, and their knowledge is very imperfect. But God's knowledge is universal and unbounded. He knows himself and all his creatures, whether rational or irrational, and he regards them all with a benevolent and impartial eye. He is good to the just and the unjust, and to the meanest creature in the air, the earth and the sea. He is good to the fowls of heaven, the beasts of the earth, the fish of the sea, and to every living creature. He sees them all at one distinctive and comprehensive view, and feels truly benevolent to them all.—He

is strictly speaking, "good unto all; and his tender mercies are over all his works." He stands in the same relation to all his creatures, and feels the same kind, benevolent feelings towards them all. His goodness pervades and fills the whole universe.

4. The goodness of God is perfect in *degree*, as well as in purity, permanency, and universality. His goodness bears proportion to all his other attributes. His benevolent feelings as much surpass the benevolent feelings of any, or of all his holy creatures, as his power, his knowledge, and his wisdom surpass theirs. He loves with all his heart, with all his mind, and with all his strength. In this respect there is none good but God. His goodness in point of strength or ardor, is infinitely superior to the goodness of any benevolent creature in the universe. Yea. there is a greater quantity of goodness in one exercise of the divine benevolence, than in all the benevolent affections of all benevolent creatures to all eternity. He loves his creatures infinitely more than they ever did or ever will love him. In a word, the goodness of God is great above all comparison, limitation, and finite conception.

His perfect goodness must move him to do good. The psalmist ascribes the goodness of his government to the goodness of his nature, "Thou art good, and doest good." It is the heart that moves every intelligent being to act. A good heart must move a good being to do good. The heart of God governs all the other perfections of his nature, and lays him under a moral necessity of employing all his knowledge wisdom, and power to gratify his goodness. Though the heathen philosophers, and many other learned men, have been ready to imagine, that a necessary, self-existent, independent, self-sufficient, and perfectly happy being could have no possible motive to act, or do any thing; yet it is much easier to conceive of his activity, than inactivity. Goodness or pure benevolence is the most active principle in nature. We cannot conceive how an intelligent, powerful being, possessed of perfect benevolence, should never employ his wisdom and power for any benevolent purpose. We cannot conceive how it should be possible, for God, a perfectly wise and powerful and benevolent being, to exist from eternity unto eternity, without employing his great and glorious attributes in doing good.

1. The goodness of God must have moved him from eternity to divise the best possible method of doing the greatest possible good. His goodness must move him to employ his perfect wisdom in the best manner. And it is the proper

province of wisdom to form wise designs, that is, to devise the best ends, and the best means to accomplish them. The wisdom of God enabled him to discover among all possible modes of doing good, that which was absolutely the best, and his perfect goodness disposed him to adopt that mode of operation. Divine goodness laid the divine being under a moral necessity of forming all his purposes of doing good from eternity. When he saw what was best to be done, he was morally obliged to do it, and he could no more neglect to determine to do all that his infinite wisdom saw best to be done, than he could cease to be perfectly wise and good. Not to determine to do the greatest possible good, when he clearly saw it, would be a species of malevolence, and totally inconsistent with perfect goodness. As the goodness of God must necessarily move him to act, so it must move him to determine to act in the wisest and best manner, or to do the greatest possible good. There being no defect in his wisdom, nor in his goodness, these, united, must devise, fix, and determine the best possible method of doing good. It was impossible for God, a perfectly wise and good being, to devise and adopt a plan of operation, which was not absolutely the best possible. For the least defect or imperfection in the divine purposes, would argue a moral defect in the divine goodness. We may be assured, therefore, that the perfect goodness of God did irresistibly move him to devise and adopt the best possible method of doing the greatest possible good, from eternity.

2. The perfect goodness of God must have moved him to bring into existence the best possible system of intelligent creatures. It must have moved him to give existence to the best number of beings. The number could not be infinite, but must be limited. And in the limitation, there was room for the display of perfect wisdom and goodness, to discover and fix upon the best possible number. God fixed the number of angels, of men, and of animals, as well as the number of the stars, and all material objects. He determined all that variety in the natural and moral qualities of the moral system, which was necessary to make it the most perfect. He made one angel lower than another, one man lower than another, one animal lower than another; and formed a most perfect gradation from the meanest insect to the noblest seraph. His goodness has moved him to form such a perfect system of living, rational, and moral beings. This system is a growing system and will continue to increase until it has come to perfection.

3. The goodness of God continually moves him to exert his wisdom and power in governing all his creatures and all

his works in the best possible manner. His perfect goodness keeps all his perfections in perpetual motion, and makes him the most active being in the universe. He is neither weary, nor slumbers, nor sleeps. His goodness moves him to do every thing possible to be done, to govern the whole intelligent creation in the wisest and best manner. He is actively concerned in all the good that is done in every part of the universe. He guides the hands and hearts of all his creatures, in all the good they do, whether intentionally or unintentionally. Notwithstanding the stupidity, ingratitude, and disobedience of multitudes of his intelligent creatures, his goodness prompts him to pour down the blessings of his providence upon them, in constant, copious streams. He satisfies the desires of every living creature, and fills the hearts of all mankind with food and gladness. He bestows as many and as great favors upon this ungrateful world, as it is morally possible for him to bestow. He treats every individual creature as well as the good of his great system will allow. His perfect goodness regards the whole more than the parts of his moral system, and moves him to govern individuals in subserviency to the good of his whole family in heaven and earth. Though the goodness of God moved him to do good in the works of creation, yet it has moved him to do unspeakably more good in the works of providence. God has been doing good every moment, and in every part of the universe for nearly six thousand years, and it will move him to do good to the end of time.

4. The perfect goodness of God will move him to make the intelligent universe as holy and happy as possible, thro' the interminable ages of eternity. He will do as much good to his creatures as it is possible, in the nature of things, he should do. His power and wisdom will always be under the constant influence of his pure, permanent, universal, and perfect benevolence. He will never be less able, or less disposed, to do good in time to come, than in times past. He has formed the best method to do good forever, and he is able to do all the good that he determined to do from eternity. He has all his creatures under his control, and can employ them all to promote the general good of the universe. God can no more cease to *do* good, than he can cease to *be* good; and he can no more cease to *be* good, than he can cease to *exist*. The good which God has done, bears no more proportion to the good he will do, than time bears proportion to eternity. He means to make all his goodness pass before the eyes of all his intelligent creatures. And this cannot be done in any limited period of duration.

From the view we have taken of divine goodness, we are presented with several serious reflections.

1. Since the perfect goodness of God always moves him to do that which will promote the highest good of the universe, it may be as consistent with his goodness to make men miserable in the future state, as in this life. In this life, we know it is consistent with divine goodness to inflict great evils upon mankind. And why may not God, in perfect goodness, inflict evils forever upon human beings? If it be said that God inflicts evils in this life to promote greater good, for the same reason, he may inflict eternal misery upon men in the future existence. The Bible represents temporal evils as preludes to eternal. Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." God plainly teaches us in his word that there are good reasons why he should show his wrath and make his power known upon the vessels of wrath fitted to destruction. Though God has no pleasure in the death of him that dieth, yet he may, in the exercise and expression of perfect goodness, inflict upon many of mankind the pains of endless death and despair.

2. All the objections which mankind make against any part of the divine conduct, arise from the depravity of their hearts. Their eyes are evil because he is good. As God always acts from pure and perfect goodness, every objection that sinners make against him arises from that bitter and malignant enmity which hates and opposes perfect and infinite goodness. If they object against the decrees of God, they object against his goodness. For the decrees of God are as holy, just and good, as his character, which consists in love. If they object against the agency of God, they object against his goodness. For though God works all things after the counsel of his own will, his agency in creating, preserving, and governing all things, is the exersise and expression of pure and holy love. If sinners object against God's placing Adam as the public head of mankind; if they object against his bestowing greater blessings upon some nations or families, or individuals, than upon others; if they object against his saving one part and destroying the rest of mankind—they do object against his goodness. For God is good, and does good in all his decrees and conduct. The truth is, mankind would have had reason to object, if God had, in one instance, either acted or decreed to act in a manner different from what he has done.

3. It is owing to the knowledge, and not to the ignorance of sinners, that they hate God.—Their hearts would never

rise against God, unless they perceived that his perfect and infinite benevolence was wholly opposed to their total selfishness. While they are totally selfish, the more clearly they perceive the glory of divine goodness, the more will their hearts rise against God. Of the Jews, Christ said—"They have both seen and hated both me and my father." As the conviction of the goodness of God in his decrees, conduct, law and gospel, shall increase in the consciences of sinners, their hatred of God will increase. In the clear sight and deep sense of divine goodness in the salvation of the elect and the damnation of the non-elect, the reprobate will weep and wail and gnash their teeth for ever. A conviction of the perfect rectitude and benevolence of their Creator, in all things, will never lessen, but always increase the bitterness and violence of their enmity against God. Sinners hate God for his goodness. And the more they know of the motives of his conduct, the more will they hate him for his love.

4. Men must be good themselves, if they would truly see and enjoy the goodness of God. "Blessed are the pure in heart, for they shall see God." But without holiness, no man can see the Lord. A person must feel as God feels, before he can taste and see that the Lord is good. All the darkness and misery of sinners arises from their total selfishness. It is because their eye is evil, that their whole bodies are full of darkness. Their ignorance of divine goodness is not speculative, but moral. While their hearts are wholly selfish, they have no communion with the fountain of living waters.

Rational creatures must be holy, before they can love that being who is good and doeth good, and whose tender mercies are over all his works. But such creatures as are holy behold the goodness of God in all his ways. With the Seraphim, thy cry one to another, saying—"Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory."

*Con. Evangelical Magazine,*

## DISMISSION OF THE REV. DR. BACKUS.

At a special meeting of the South Consociation of Litchfield county, convened by letters missive from the last moderator of the Consociation, at the house of the Rev. AZEL BACKUS, D. D. in Bethlem, November 3, 1812—

PAPERS relating to the appointment of the Rev. Dr. BACKUS, to the office of President in Hamilton College, in the state of New-York, and requesting his dismission from the Church and Society in Bethlem, to take charge of that

institution, were laid before the Consociation. The Church and Society, by their respective committees, appeared before the Consociation, to oppose the removal of Dr. Backus, from his pastoral relation to them; and both they and Dr. Backus, mutually submitted this important subject to the deliberation and decision of the Consociation. The Committees of the Church and Society were fully heard as to their objections to granting the request of the Trustees of Hamilton College.

In their deliberations the Consociation considered themselves authorized and bound to do that, which, in their opinion, will best promote the general welfare of the church of Christ; that, though it be in no case lawful to do a moral evil that good may come, yet that the government of God is often administered upon the maxim of permitting partial natural evil, to promote a greater good.

In attempting to ascertain the general interest of the Church, we have not been inattentive to the particular state of this people—their attachment to their pastor—the pain that he and they must endure in case a separation should take place—the dangers attending a vacant state—and the difficulties of a resettlement. We have weighed our own attachment to Dr. Backus—our great need of his talents and experience, in this Consociation. Nor have we disregarded the peculiar providence of God in removing so many pastors of churches in this vicinity, in so short a time, or the general interest, which our State has, at such a day as this, in the talents, piety and influence of her distinguished sons.

On the other hand, fidelity to our Lord and his cause demand that we weigh with equal impartiality, the reasons in favor of his dismission; and here we could not overlook the vast importance of Colleges generally, in forming the characters of chief influence, both in Church and State, and in giving a decided character to the laws, institutions, religion and morals of a people.

We were united in the opinion that Ministers are the proper persons to preside in such institutions, both as friends of piety, and as possessing from experience, that minute and practical knowledge, which is so important in preparing men for active life. And it appeared to us no less evident, that, ordinarily, presidents of this description, must, of course, be settled ministers—men of age and experience, and of such talents, piety, and estimation among the people, and in the churches, as to make their removal in many respects, painful; which brought us to this conclusion:—That our churches must be called upon to make sacrifices occasionally, of per-

sonal attachments and interests, for the support of these important seminaries; for we could not hesitate to believe, that the interest of a College is more important than the interest of a single Church, if one or the other must be sacrificed.

But we, by no means, consider the alternative in this light. Colleges must be ruined, and the community must be injured, if they have not good Presidents; while the Church that makes the sacrifice, may not be injured at all; or if at all, not so much as to balance the greater amount of general good obtained by the removal.

The weight of these general reasons was increased, by the local situation of Hamilton College. In the heart of a great state and flourishing population—liberally patronized by the Legislature and by charitable individuals—certain to be established, and to be the engine of great and lasting good, or great and lasting evil, to the church of God—surrounded by churches which were founded by our missionaries, and which have been nurtured by our prayers and charities, and formed of emigrants from our churches, and their children, retaining their love of New-England, its habits and institutions, and earnestly desiring this College, and such a President, to help them in laying the foundations, which shall extend the religion and the institutions of New-England, thro' that vast and important region. And considering the endowments of that College, and the qualifications of Dr. Backus, and the unceasing supplications of Churches and Ministers in this state, and in that region for its prosperity, we cannot consider it a doubtful experiment, but as affording as reasonable a prospect of future usefulness, as can attend, ordinarily, any efforts to do good; and in this expectation, we are much confirmed by the special interposition of God, at this day, to succeed, unusually, all exertions made to extend his church, and to bless the world.

And, while in our opinion, Dr. Backus is eminently qualified to preside in that institution, we feel it to be of vast importance, that the foundations of that College should commence under the auspices of such a man; it being so much easier to begin right, than to rectify a bad beginning. To us also, the hand of God seems apparent in the endowment of such an institution, and uniting the hearts of so many worthy characters in the choice of our worthy friend and brother.

We cannot but look also with anxiety to the uncertainty and difficulty of another election, which we think cannot be expected to be more judicious, or to make less inconvenience to the churches.

And with respect to the dangers of this church and other vacant churches in this vicinity; we have great confidence in the piety and integrity of the churches, and in the good sense and sober habits of the congregations; and above all in the blessing and protection of God, to keep them from hurtful divisions, and to supply them with pastors after his own heart: And we cannot but believe that the God who has given us this opportunity to bless extensively, a sister state, will make it apparent, in his providence, that it is more blessed to give than to receive; and that not improbably the man we send away, will send back to these churches, blessings double to what we give up in his dismission.

With these views of the subject, and standing before God, and expecting to render to him, shortly, an account of our doings, we do feel as if the general welfare of the Christian church will, to all human probability, be most promoted by the dismission of Dr. Backus. We have therefore been constrained to unite in the following result:

1. Voted by the Consociation that we deem it the duty of this Consociation to regard primarily what we conceive to be the glory of God, and the general good of his church.

2. That the interest of a College, and especially of that over which Dr. Backus is called to preside, is, in our apprehension, of greater consequence than that of an individual church, or of the churches of a given consociation, or even than the interest of the state, in the influence of an individual in a private station.

3. We therefore conclude, that it is the duty of Dr. Backus to accept the invitation to the presidency of Hamilton College; of this body to dismiss him; and of this church and society, to acquiesce in his dismission.

Therefore voted, *unanimously*, that Dr. Backus be dismissed, and he is hereby dismissed, from his present pastoral relation to the church and society in Bethlem, with a view to his accepting a call now in his hand, to the presidency of Hamilton College, in the state of New-York.

The Consociation desire to express their cordial approbation of the candor, with which this church and people have appeared to view this great subject, and the commendable manner in which they have conducted it before this body.—And while we weep with them, in view of the sacrifice which they and we are called upon to make, we recommend them to the care and protection of that God, who is able to keep them, and who, we trust, will not leave them comfortless.

TO THE EDITORS OF THE UTICA CHRISTIAN MAGAZINE,

*Gentlemen*—In the town of my former residence, and under my parochial care, lived an affectionate and pious couple, blessed with a numerous family of promising little children. By the obituary of a newspaper I first learned that Mrs C—— had died suddenly. Knowing their strong domestic attachments, I addressed a letter of condolance and advice to the afflicted husband, on the 17th of November last, and have received the following reply:—which you are at liberty to publish, if you judge my partialities have not overrated its interesting contents. Yours,

A. BACKUS.

Hamilton College, Dec. 8, 1813.

"*Bethlem, (Con.) 26th Nov.* 1813.

"REV. AND DEAR SIR,

"YOUR favor of the 17th inst. was received with much thankfulness. I will endeavor, God being my helper, to follow your counsel. I have need of your prayers. "The hand of God hath touched me." I have indeed lost a treasure, but hope *not all.* "Every soul knoweth its own bitterness;" and I am ready to say, "there is no sorrow like *my* sorrow!"—About three or four weeks previous to Mrs. C——'s death, our youngest son, the idol, was dangerously sick with a bowel complaint; we had but faint hopes of his recovery for several days. At that time there were many little tender recollections and strings that pulled about the heart.....They are *now* all *great ones!*——But though a mourner, I would humbly hope, that I am not a *murmurer.* We are not called to mourn as "those who have no hope." We have many mercies and consolations mingled with the cup of affliction. Mrs. C—— for a long time previous to, and especially during her sickness, gave increasing and abundant evidence that her peace was made with God; and that, to her, death was disarmed of his terrors.

"I have a kind of melancholy pleasure in recollecting and tracing many circumstances attending her sickness and death. Shall presume on your indulgence, and hope you will pardon me while attempting to state some particulars.

"Mrs. C——'s illness commenced on Saturday the 6th ult. a little after noon, attended with the most extreme pain, which continued with very little mitigation, till a few hours before her death; which took place on the following Thursday, at half past ten in the evening. Through the whole of her sickness she enjoyed the use of her reason perfectly.—On her enquiring if we did not suppose her in the act of dy-

ing, and being answered in the affirmative, she manifested the utmost calmness and composure :—gave some directions to her sisters respecting her clothing, &c. and then requested to be left with me a few moments. When the room was cleared and we were alone, she begged me not to be so afflicted, and informed me that the preceding night she had enjoyed a most refreshing season of intimate and sweet communion with God her Saviour; that she thought of calling on me at the time, to unite with her in praising him : but circumstances rendered it inconvenient. She then gave me her *dying embrace*, her *counsel* and her *blessing*. This scene you will better conceive than I can express. Your sensibility can judge how it *rent the heart*. After this *private, pleasant, painful* interview, she took an affectionate leave of her children, individually as her strength permitted, as also of her sisters. "I hope," said she, "to meet you all in a better world, where pain and distress will never come !"—But checking herself, immediately observed, that "she had not *sweat drops of blood yet*"—(wiping the cold, clammy drops from her forehead at the same time,) "Oh, I may have said too much !—I tremble and rejoice !—I fear I have not been sufficiently patient, and that my resignation proceeds from a desire to be freed from exeruciating pain."—After a short time, she addressed her neighbors, who had come to see "how a Christian could die :" thanked them for their kind attentions to her, and patience with her. Observed that "it was a pleasant thing to be surrounded by kind and affectionate friends ; but that it was infinitely more precious to enjoy the friendship of God in a *dying hour*." She then bade them all farewell, and said, "My work is finished here below."—She rested a few moments and revived, requesting her friends to sing the 93d Hymn in Dwight's collection, to the tune of Newmark, which they did ; and a little while after, at her desire, they sung the 17th Ps. L. M. to the tune of *Old Hundred*. In both of which she joined with them, as I observed her lips to move correctly, and could hear her voice at times, (the voice of a seraph). I know you could not choose —— but weep for joy ! !—Prayers and thanksgivings were then made and offered by Mr. R——, a candidate preaching with us.—From this time she was able to converse but little, and when speech had entirely failed, she fixed her eyes earnestly upon *me*, with an indescribable expression in them, as though wishing to inform me what her feelings were at that time. Love and affection were however most predominant. In a few moments her eyes had lost their meaning—her eye-lids gradually fell—and her spirit was present before God.

"My dear sir, we were under many obligations to you, and had experienced many kindnesses, which will not be forgotten. Continue them by your prayers for myself and motherless children. I long to see you "face to face," and tell you more than I can by letter. Mrs. C——, as well as myself, grived that we were deprived of our old Minister's company in sickness. But, said she, "it is God's will; it is all for the best."——I have written you a long letter, dictated by affection. To most men I should offer an apology for intruding on their patience. But I'll no more, save to assure you that I am, dear sir,

"Your obliged and affectionate servant,

"S——— C———, Jun.

"*Rev. Dr. Backus, Hamilton College.*"

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## *An Historical View of the First Planters of New-England.*

### No. V,

Continued from page 252.

THE company in the mother country now began to make vigorous exertions for the settlement of New-England. In the course of the year 1629, it was resolved that the corporation, with their charter, should be removed to America. Accordingly, the most of the proprietors of the Massachusetts, together with a great number of adventurers, among whom were many persons of family, of education, and of wealth, prepared to embark for the western wilderness. The most of these were influenced by one common principle; the sufferings which they endured under ecclesiastical tyranny for a consocientious non-conformity with many of the prescribed ceremonies, the expectation of enjoying the rights of conscience and the privileges of gospel worship and discipline, and the hope of planting the churches of their Lord in a desert, which never echoed the praises of redeeming love. They believed the cause of pure religion to be greatly declining in their native country, they hoped the Spirit of God would attend his church into the wilderness, and give it a great increase. The churches in England having never been wholly liberated from the shackles of Popery, they believed that some might be established in a new country, more agreeable to the primitive pattern, than any which they had seen. That such churches might exist on the American strand, was the supreme object of their incessant toils, their uncommon self-denial, and their persevering prayer, to the end of their lives.

Seventeen ships were prepared, with all the necessaries for the voyage and the new settlement, large supplies of provisions, implements of husbandry, and cattle. The most of these sailed early in the year 1630, and before the end of the year, they all arrived in New-England. In these ships came Mr. John Winthrop the governor of the company, the lieutenant governor Dudley, several of the assistants, and above fifteen hundred settlers. In the election of governors and assistants in March, the company were careful to appoint those who were willing to remove. Several of these were discouraged at the prospect before the time of embarkation, and others were substituted in their place. Like the army of Gideon, all who were faint-hearted were desired to remain in their native country: it being well known that nothing less than an unconquerable firmness, with an unshaken reliance on the divine support, could be sufficient to meet the difficulties which must necessarily be encountered. Previous to their departure, after having entered on board their ships, the governor and several others addressed a paper to their brethren of the established church, for the purpose of removing suspicions, and preventing all misconstructions of their designs; in which they call the church of England their Mother Church, beseeching the divine blessing to rest upon her, and earnestly requesting the prayers of their brethren for them in their important and difficult undertaking.

On the arrival of Gov. Winthrop in June, who was, from that time to his death, the head and father of the colony, he found the plantation in a distressed, suffering state. In the preceding autumn, the colony contained about three hundred inhabitants. Eighty of these had died, and a great part of the survivors were in a weak, sickly state. Their supply of corn was not sufficient for more than a fortnight, and their other provisions were nearly exhausted. In addition to these evils, they were informed that a combination of various tribes of Indians was forming for the purpose of the utter extirpation of the colony. Their strength was weakness, but their confidence was in God, and they were not forsaken. Many of the planters, who arrived this summer, after long voyages, were in a sickly state, and disease continued to rage through the season. By the close of the year, the number of deaths exceeded two hundred. Among these, were several of the principal persons in the colony. Mr. Higginson, the venerable minister of Salem, spent about a year with that parent church, and was removed to the church in glory. His excellent colleague, Mr. Skelton, did not long

survive him. Mr. Johnson, one of the assistants, and his lady, who was a great patroness of the settlement, died soon after their arrival. Of the latter, an early historian observes, "She left an earthly paradise in the family of an earldom, to encounter the sorrows of a wilderness, for the entertainments of a pure worship in the house of God; and then immediately left that wilderness for the heavenly paradise."

Persons of less constancy than was possessed by the fathers of New-England, in view of the obstacles and dangers now before them, would have been wholly discouraged. Before several of the ships arrived, the summer was past, they had no habitations for the approaching winter; the places of their settlement were unfixed; they had little or no forage for their cattle; they had but a distant and doubtful prospect of obtaining a support from the productions of the country; they were wholly unacquainted with the means of clearing a wilderness; the climate was much more severe than they had experienced; a wasting sickness prevailed among them; the wild beasts of the forest often raised their alarms; the savages of the wilderness, jealous of their encroachments, whose numbers and temper they could not ascertain, surrounded all their borders. But they had committed their cause to God. They believed they were called in his providence to leave the land of their nativity, he had carried them through the sea, and, they believed, though many of them might fall, he would not wholly desert them in the wilderness. He did not suffer his faithfulness to fail. *In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.*

Four eminent ministers, Messrs. Maverick, Warham, Wilson, and Phillips, who were distinguished lights in the church of Christ while in England, attended the company which came over in 1630. These were eminent instruments of maintaining harmony in the several settlements, and of promoting the general interests of the colony. Before the conclusion of the season, settlements were commenced in several places which are now some of the finest towns in New-England. Governor Winthrop and a considerable number of the company laid the foundation of the town of Boston. Mr. Nowell, one of the asssistants, with a number of his friends, sat down at Charlestown, where a few remained of those who began that settlement in the preceding year. This place and Boston were considered, for a season, as one settlement and one church, under the ministry of Mr. Wilson. Sir Richard Saltonstall, one of the assistants, with a company of planters,

began the settlement of Watertown. They enjoyed the ministry of Mr. Phillips. Another of the assistants, Mr. Rossiter, with Mr. Ludlow, and a number of settlers, began the town of Dorchester. The ministers Messrs. Warham and Maverick settled with them. A few years after, Mr. Warham and a considerable part of his people, began the settlement of Windsor on Connecticut River. Mr. Pyncheon, also an assistant, was at the head of a company, who commenced the settlement of Roxbury. The famous Mr. Elliott, who came from England the year following, became their minister. At these places and Salem, the first planters continued till the next year.

The succeeding winter commenced in December, with a great severity. Few of the houses which had been erected were comfortable, and the most of them were miserable coverings. Unused to such severities of climate, the people suffered severely from the cold. Many died from being frozen. The inconveniences of their accommodations increased the diseases which continued to prevail among them. But their constancy had not yet been brought to the last trial.—During the continuance of the severe season, their stock of provisions began to fail. Those who wanted were supplied by those who possessed, as long as any remained. A poor man came to the governor to complain, and was informed that the last bread of his house was in the oven. Many subsisted upon shell-fish, ground-nuts, and acrons, which at that season could not have been procured but with the utmost difficulty. Of the steadfastness and submission of the people, under these accumulated sufferings, the early historians give us many very striking testimonies. In consideration of their perilous condition, the sixth day of February was appointed for a day of public fasting and prayer, to seek deliverance from God. Every day, many knees bended in secret, many sighs rose to Him, to whose providential care they had committed their all, whose earthly kingdom they were laboring and suffering to advance. He *who provideth for the raven his food*, who prepared sustenance for Jacob, could not now be inattentive to the cries of his people. On the fifth of February, the day before the appointed fast, the ship Lion, which had been sent to England for that purpose, arrived laden with provisions. She had a stormy passage, and rode amid heavy drifts of ice after entering the harbor. But He who once stilled the tempest for the sake of his people, carried this ship through every danger, and brought her safe to land. On this event, the existence of the colony was, in a great measure, dependent. These provisions were distributed

among the people according to their necessities, and their appointed fast was exchanged for a day of general thanksgiving.

On the opening of the spring of 1631, health was generally restored in the settlements, but the colony was greatly impoverished. The most of their provisions had been brought from England; the preceding year having been a season of uncommon scarcity, they were purchased at very high rates; by the length of the passage and the severity of the winter the greater part of their cattle had died; the materials for building and implements of labor were obtained with great difficulty and expense. In imitation of their venerable governor, before whose virtues the patriotism of Leonidas and Timoleon, of Publicola and the Decii, appears in a deepened shade, the wealthy, feeling that they had embarked in this cause, not for themselves, but for the colony and for God, distributed of their property according to the necessities of their brethren, and soon found themselves almost divested of plentiful fortunes.

In the year 1631, great exertions were made for a crop of Indian corn, which was their whole dependence, and it pleased God to give them a favorable season; and according to the lands improved, an abundant harvest. This must have been, indeed, an unpalatable pittance for those who had been nursed in all the delicacies of polished life, which was the case of many of those settlers, but it supplied their necessities. They came not to this trackless desert to repose on roses, but they were travellers towards *a better country, that is, an heavenly.* The fears of the colony, from the hostility of the savages, gradually subsided. In consequence of petty animosities and internal hostilities, they could not be united in a general combination for the extirpation of the colony. The small-pox, and other epidemic disorders, greatly prevailed among them, by which, immense numbers died.—These events were considered by our fathers as the signal interpositions of Providence, by which, God was making room and preparing peace for his people. In the commencement of all the individual settlements, the planters were mindful of their great errand into the wilderness, and directed their first exertions to the establishment of a church of Christ, and the institutions of the gospel. The first church, after the one at Salem, was gathered at Charlestown, on a day of solemn fast, August 27th, 1630. Soon after this a church was erected at Dorchester. The next was at Boston.—Soon after which, there was one at Roxbury, one at Lynn, and one at Watertown. In less than two years from the organization of the first church, in Salem, there were in the

colony, *seven churches,* which were indeed, *golden candlesticks.*

The colony continued to increase by fresh accessions of planters, emigrating every year, from England. In 1633, came over Mr. Haynes, afterwards, the first governor of Connecticut, and Mr. Cotton, Mr. Hooker, and Mr. Stone, three of the most eminent lights of the New England churches. Every year produced additions to the colony, by emigrants from the mother country, many of whom were persons of great merit and distinction, till about the year 1640. The civil wars, commencing in England at that time, put a general stop to emigration. The number of planters which came to New-England, from the commencement of the settlement to the year 1640, were computed at four thousand. After that time, it was supposed that as many removed from New-England, to the mother country, as came from thence to the colonies. From this small number of original planters have proceeded the many thousands of the inhabitants of the New-England States. We now enjoy the benefit of their labors, their wise institutions, and their noble example. We enjoy the benefit of their prayers, which are registered on high.

A brief sketch of the colonies, which issued from this venerable mother colony, with a view of their general progress in the early periods of their history, particularly, in their ecclesiastical interests, is reserved for future numbers.

*(To be continued.)* O.

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### ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

### No. II.

IF strong drink is the parent of many terrible diseases and if our grave yards annually receive thousands of its miserable victims, as I trust has been satisfactorily evinced these are not the only evils which are found in its train.—For,

2. The enormous consumption of ardent spirits in this country involves an incredible waste of property. When the marshals took the census in 1810, they were directed to collect, and return, to the Secretary's office, the amount of all domestic manufactures, of any considerable importance, in the United States. From these returns it appears, that no less than 25,499,382 gallons of ardent spirits were distilled that year; of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year about 8,000,000 gallons of rum and other foreign distilled li

quors were imported to this country, which being added to the above 25,365,529, produces an amount of 33,365,529 gallons, for our home consumption in a single year!

What the annual amount of imports has been, since 1810, I have not been able to ascertain; but I presume, that during the last year at least, it must have been considerably larger. As to our domestic distilled spirits, it admits not of a doubt, that there has been a steady and rapid increase, so that the quantity now manufactured, and of course consumed, is much greater than it was in 1810.

But not to insist on this, because the exact increase cannot be ascertained, let the aggregate of domestic and foreign spirits, stand as above at 33,365,529 gallons; and let it be made the basis of a few plain calculations. Now 33,365,529 gallons, is 248,932 hogsheads, (at more than 134 gallons the hogshead,) which supposing one team to carry two hogsheads, would load 124,466 waggons. These, allowing only three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, must upon a moderate computation, cost 606,000 dollars, and would, if placed so as to touch each other, reach more than 178 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation. for boats of several tuns burthen? The same quantity if brought together, would form a pond more than 68 rods long, 40 rods broad, and 6 feet deep, covering an area of 17 acres.

Now let us, for a moment, view the subject, in connection with the population of this country. According to the census of 1810, the number of inhabitants in the United States and their territorial governments, was 7,230,514. If 33,365,529 gallons, were divided equally among the whole population, the process would give not far from 4 gallons and a half, to every man, woman and child,—bond and free, in the nation. But here two things are to be considered.

In the first place, we have in the United States, 1,185,223 slaves, and as it is their enviable privilege to be denied the use of ardent spirits, they must be taken from the grand total of our population; and then, we shall have left, a little more than 6,000,000 of people to drink more than 33,000,000 gallons of rum, brandy, whisky, &c.

In the second place, children are to be subtracted. In the state of Connecticut, there are about 73,000 children, under ten years of age. Now, calculating that the proportion of children under ten years is the same in all the States, we have about 1,670,000 to be subtracted from the 6,000,000 above; leaving not far from 4,330,000 persons to consume between 33 and 34 million gallons of ardent spirits, in a single year; and making an average of more than seven gallons and a half, for each consumer!

Here, probably some of your readers will stop short, and exclaim, "It is impossible! Here must be some grand mistake in the preceding calculations. The result is too alarming, too humiliating, to be admitted as correct." I confess, Mr. Editor, that I, too, am astonished at the result. Gladly would I have presented one materially different. But facts and figures are stubborn things.

Few people are aware, how much those truth telling rules, addition and multiplication, are capable of effecting. Few think, how soon a small bottle will drain a hogshead; or how soon a very small glass will exhaust a bottle. Many may be surprised to hear, that only one half gill of spirits, taken daily, amounts at the year's end, to more than five gallons and a half; a gill to more than 11 gallons; two gills to 22 gallons, and a pint to the enormous quantity of 45 gallons! But let every one go over with the process for himself. It is very simple and very short. Half a gill of spirits a day seems to be hardly worth reckoning; and yet 365 half gills amount to between 5 and 6 gallons. How many who think themselves extremely temperate, drink a gill, or more, upon an average, every day of their lives. Further, how many people in our country drink more than twice or thrice that quantity, and yet maintain a respectable standing in society.* Surely then it can be no very difficult thing to conjecture what becomes of the 33,000,000 gallons so often mentioned. Subtract from our whole population, all the slaves and all the children under ten years of age; then let the remainder drink but about two thirds of a gill, upon an average, daily, and the whole will be consumed, before the end of the year.

From the *quantity*, let us now turn our attention to the annual *cost* of ardent spirits to the people of this country.—

* We question whether *many* persons, who drink more than *three gills* of ardent spirits a day *upon an average*, maintain a respectable standing in society. That there are some persons who consume this quantity, and yet mingle with society, transact business, and avoid the reputation of downright sots, admits not of a doubt. A few persons have been known to drink a quart of rum a day without ever being completely intoxicated. ED. PAN.

When we take into consideration the high price of all imported liquors; when we consider what quantities of domestic spirits are disguised and sold for French brandy, Holland gin, &c.; when we recollect that every retailer must make a profit on what he sells; that thousands of hogsheads are sold in taverns and tippling shops at from two to five or six dollars a gallon, and that the original quantity is greatly increased by the many liberal dilutions which it undergoes, before it reaches the consumer; when all these things are considered, the average expense cannot be less than one dollar a gallon, or 33,365,529 dollars annually! But not to insist on a few hundred thousand dollars, we will let the sum stand in round numbers at 33,000,000. Thirty-three millions of dollars paid out in one year for strong drink! The weight of this sum in silver dollars, would exceed 970 tons. Supposing each of two men to count 60 dollars a minute, during twelve hours of every day, they would not supply the drain. One fourth part of the sum, if levied upon the inhabitants of the United States by direct taxation, would revolutionize the government. How much good might be done with this money, the greatest part of which is now so many thousand times worse than wasted. How surprisingly would it change the face of our country; how largely might it contribute to the convenience and prosperity of the nation; if it were expended in making roads, building colleges, hospitals, almshouses, bridges, and churches; encouraging useful manufactures, forming canals, fortifying our sea-ports, augmenting our navy, instructing the poor, distributing the Bible and other religious books, in our new settlements, establishing libraries, and sending out missionaries.

To illustrate and enforce these considerations, let us descend to particulars: 33,000,000 of dollars, would establish 110 public seminaries, giving to each, a fund of 300,000 dollars; which fund would be amply sufficient to erect the necessary buildings, purchase libraries, and support instructors. Or if expended in the education of young men, it would handsomely support more than 100,000, in such seminaries. Less than the fifth part of 33,000,000 of dollars, would support 7230 ministers of the Gospel, with an average salary of 700 dollars; and this would furnish one clergyman to every thousand inhabitants, (including slaves,) in the United States. Much less than half of what is now expended for strong drink, would support 43,360 schools, allowing each instructor a yearly salary of 300 dollars; which would be 6 schools for every thousand inhabitants. The simple interest of 33,000,000 of dollars, is more than half sufficient to pay the

interest of the national debt, as it stood in 1810; and the principal would totally extinguish that debt, in less than two years. According to an estimate submitted to Congress, by the Secretary of the Navy, last winter, 33,000,000 of dollars would build no less than NINETY-NINE ships of the line, so that by appropriating to this grand national object what is expended for ardent spirits, we might, in five years, have a navy superior to that of Great Britain!

Half the sum which is made the basis of these calculations, would maintain more than 25,000 Missionaries among the heathen; and the other half would print, for gratuitous distribution, more than 20,000,000 Bibles. Estimating superfine flour at 12 dollars a barrel, the whole sum would purchase 2,750,000 barrels, which, allowing 5 barrels to a family, would supply 550,000 families with bread, through the year. With coarser bread the same sum would supply 1,000,000 families. It would also, if appropriated to that object, make 55,000 miles of turnpike road, at 600 dollars a mile; a distance more than twice the circumference of the globe: or it would complete 20 canals, each 100 miles in length, at an expense of 16,500 dollars a mile. Or if employed in founding a city, it would build 5000 houses, at an average cost of 6600 dollars. The one five hundreth part of it, (viz) 66,000 dollars, would make up the late loss sustained by the Missionaries at Surampore. Or, to present the subject in a little different light, two millions of the thirty-three, would build 200 churches, at an average cost of ten thousand dollars; 5,000,000, would pay nearly one fifth part of the national debt, as it stood in 1810; 10,000,000 would feed and clothe 100,000 poor children, at 100 dollars each per annum; 8,000,000 would establish 8000 of our industrious young men on farms, each worth 1000 dollars, in our new settlements; and after all we should have no less than eight millions left for other public and charitable contributions.

These calculations, might, with great ease, be varied to almost any assignable extent; but enough and more than enough has been said, to demonstrate, that incalculable good might be done with the property, which being laid out for ardent spirits, actually prepares victims, by thousands, for a never ceasing pestilence.

Before I conclude this number, however, I would invite your readers to return with me, from the wide excursion which we have taken, and apply some of the preceding calculations to their own towns, societies, and families. Take for example, a town containing 2,000 inhabitants. If they consume their share of the whole quantity of ardent spirits,

which is drunk in the United States, annually, it cannot cost them less than 9,000 dollars! What an immense sum for one small town to pay for strong drink in one year! More than enough to support five ministers, ten schools, and pay every town, state and country tax. Suppose a tax of 9,000 or 5,000 dollars were laid, for the public benefit, upon such town: What would the people say? Why every man would cry out against it as intolerable. And yet how cheerfully is the burden sustained for the sake of gratifying an inordinate thirst for strong drink. While it would be impossible in many places to collect 500 dollars for charitable purposes, voluntary contributions of more than twenty times the amount are made in the same places, every year, to purchase fevers, consumption, and a host of other diseases, together with poverty, wretchedness, infamy, and death.†

It will be remarked, that in the foregoing calculations, I have made no account of the loss of time, which is inseparable from such an amazing consumption of ardent spirits.—This, it is presumed, must amount to many millions of dollars annually. With such facts in view, it is easy to account for much of the poverty that exists in this land. Thousands and thousands of families are literally reduced to beggary by intemperance. Business neglected, shops deserted, buildings going to decay, sheriffs' fees, long court dockets, crowded prisons, houses stripped of their furniture, and at length sold to pay tavern bills, children crying for bread and shivering with the cold, these, *these* are some of the vouchers, for the truth of what has been advanced. Facts of this distressing character show, from whence a very large part of this impoverishing revenue is drawn. It is made up of money which should feed the hungry, and clothe the naked; which should cherish the fatherless, and cause the widow's heart to sing for joy. It is money which should educate the poor, support the gospel at home, and assist in extending the light of Divine truth among the heathen, in every part of the world. Z. X. Y.

*Panoplist.*

## ON SUPERSTITIOUS OBSERVANCES.

HABITS and practices of immoral tendency often exist in Christian communities, of such a nature as to render it difficult to state them with clearness, or to censure them with dignity. The divine and the moralist generally lay hold on

† A respectable minister of the Gospel informed me, that, out of twenty-four deaths which occurred last year in the small town where he lives, *four* were occasioned by intemperance.

the more prominent vices and foibles; and too often permit those, which have a less obvious, and more undefined, character, to escape without animadversion. But conceiving that every fault deserves reprehension, and that nothing *morally* wrong can be innoxious, I propose to make some remarks on certain opinions and practices, which seem to have an extensive prevalence through our country.

Enjoying the oracles of Divine truth, and the blessings of an enlightened education, as the people of this country do, one could have hoped that we might, "*clean escape*" from those errors of paganism and superstition in which our heathen ancestors were once, and the heathen world are still, involved. But the fact appears otherwise. Relics of pagan superstition still adhere to us in spite of all our advantages; and men who call themselves Christians, do and believe many of the same things which their pagan forefathers did, and believed; and probably for no better reason than that such were the faith and practice of their ancestors. Men, whose minds were elevated much above the ordinary level, have been tinctured with the same superstition, and have aided its perpetuation, while the more ignorant have clung to it with a pertinacity peculiarly their own. Some who are ready to laugh at the superstition, as they call it, of Christians, are themselves arrant slaves to superstitions of a most ridiculous character. But the great misfortune is, that Christians, and sober people, should become dupes to the same error. Christians should be cautious that they bring no reproach on their profession, and should remember that they ought to serve God and not idols. While bound to avoid *even the appearance of evil*, they ought to stand aloof from things *remotely* tending to idolatry; they should cease to consult stars, to look after omens, to observe days and regard visions, while they have the Bible in their hands, and profess to have Him who guideth into all the truth, in their hearts.

When men, who had been previously idolaters, and wrapped in the mists of pagan superstition, embrace the Christian religion, it is no wonder that they should retain for a while some portion of their former habits of thinking, without perceiving their conduct to be reprehensible. But, persons who have enjoyed from their infancy the light of revelation, and lived all their days in a Christian community ought surely to understand their obligation to avoid every appearance of an idolatrous attachment to the vanities of the heathen. Even the dictates of reason rightly informed, would teach them to avoid such errors; and the fear of ridicule, or what might think, would deter most persons from the stupid ob

servation of planets, signs, and visions. Still the fact is not so. How many persons the writer has known, whom no considerations short of necessity, could induce to set up the frame of a building, begin a journey, or commence any new enterprise, on a Friday. The reason for this, they tell you is, that Friday is an unlucky day, and that whatever is commenced then will prove disastrous in the issue. But let me ask the observers of Friday, whence come you by such an opinion? Did you learn it from your Bibles? Has God any where informed you that when in the course of the six days of creation, that day first appeared, and when he pronounced his productions of that day "*very good*" he notwithstanding designed the day itself to be very bad?—Surely you will not charge God foolishly. But will you say, that some evil agent always busies himself in mischief on that day? Then by relinquishing your lawful pursuits through fear of this wicked agent, that is, the devil, you do homage to him. I fear it may be said of you "*ye worship ye know not what.*"

Traces of that idolatrous veneration which our heathen ancestors used to offer to the *moon*, are distinctly visible among us at this day. People now do not erect temples, nor altars, to that luminary; nor will they be forward to acknowledge themselves its worshippers; but many, by their conduct, pay to it, an indirect homage, nor can they well acquit themselves of the imputation. They ascribe to it, in certain cases, some unknown, undefined, and secret, though real, agency, not belonging to matter, nor dependent on any of its known properties; and exerted in such a way as must lead you to conclude, if you make any conclusion at all, that some sort of intelligence is concerned in the agency. From the different appearances of this body in the performance of its stated revolutions, they will prognosticate to you the state of the weather, and determine when is the proper time to sow and to plant, and to gather in many of the fruits of the earth. If it is eclipsed, then too we are to expect changes in the weather, and other things which, they will tell you, its eclipses denote, not considering that such eclipses are as much a thing *of course*, as the alternation of day and night. There are indeed two ways in which the moon has a *real* influence upon the earth and its productions; in one, by its attraction, a well known property of matter; in the other, by the rays of light which proceed from it, and are well ascertained to have an influence in giving color, solidity, and some other properties, to vegetables. The effect in the first, is mechanical, existing mutually between the moon and the earth, and is common to all matter; the effect in the second

is chemical, as appears from the aforesaid changes which are produced by it on the vegetable structure. But such is not the influence which the people here intended ascribe to the moon; that influence is independent of any known principles, or combinations of matter; being magical, or mysterious, and exciting in the observers of such things, sensations bordering on awe, and superstitious veneration. Take from them these sensations, and you remove every thing which they care for retaining. It is the love of something half mysterious, vague, and capricious, that renders many so much attached to these whimsical idolatries, blended at the same time, with a sort of safety which mankind naturally feel in being idolatrous, while they can be so in disguise and without profession.

The sun, too, is not without its formal observers at this day. Its influence is conceived to vary, as it arrives at certain points in its apparent progress through the heavens; or, in better language, as the earth is in certain parts of its annual revolution about that orb. When in such a sign of the zodiac, it will exert a certain mysterious influence upon particular parts of animal bodies; when in another sign, then another influence upon some other parts of such bodies. One person will not attempt to angle, unless the *sign* happens that day to be *right;* and to ascertain this point, will examine his almanac with as much gravity as a Hindoo will peruse his Shaster. Another would consent to let blood, upon no consideration, unless the *sign* should be favorable. A third would consider flesh to be inferior in quality, if the animal were not butchered under the proper *sign*, or at a proper period of the moon. A child born at the rising or setting of the sun, will have a more or less favorable prospect of a long life. To those who entertain such opinions, or others resembling them, I will address a single observation. Would you regard your God half as scrupulous as you do the lifeless matter which he has created; and adhere to his precepts and the dictates of well informed reason, with half the pertinacity with which you cling to your prejudices, you would live much more happy and successful in the world, and pursue a conduct much better becoming the character of those who have had a Christian education.

Many people who, perhaps, may be free from the imputation of any of the foregoing idolatrous notions concerning the sun, are still of opinion that its *eclipses* are ominous of disasters to that quarter of the world where they take place. But I know of nothing in Scripture, or in the history of the world, to warrant such an opinion. For aught that appears,

national calamities as certainly foretel eclipses of the sun, as those eclipses do national calamities. One thing however is certain; if these eclipses do denote any such disasters, it is because God has established them for signs of those events; not because they naturally, and of themselves, denote them. But if God has so established them, he must have given some indication of the fact, either by revelation, or by so ordering in his providence that there should be an unvarying connection between the sign, and the thing signified; making the one uniformly consequent upon the other. Should this connection fail but *once*, it must overthrow the supposition of its existing at all; or else another sign must be required in order to show us when the first one is to be taken as denoting nothing. But what renders such a denoting of events very dubious, when we cast our eyes upon the history of Divine providence, is that an eclipse necessarily extends to a large portion of the globe; and rarely has it happened since the earth was first peopled, that every part of so large a portion has been free from public calamities, for any considerable length of time. Hence it does not easily appear how an eclipse of the sun can be taken for a sure sign of public calamities, when those calamities almost continually exist, in some parts of the world at least, where the eclipse is perceived; and that, whether there are eclipses, or not. Furthermore, let it be remembered, that eclipses necessarily result from the established laws of the planetary revolutions. Whenever they take place, it is in exact conformity with those laws, being perfectly regular, and at determined intervals; insomuch, that instead of viewing an eclipse of the sun as miraculous and portentous, we ought to consider its *failure* a miracle and prodigy, astonishing in kind and degree. By the aid of astronomical science, eclipses may be calculated with the utmost precision, for any length of time, past or future. If they are sure prognostics of future events, then those events may be predicted, by the help of astronomy, with as much certainty a thousand years beforehand, as they can at the time when the eclipse happens. But should an astronomer thus undertake to turn prophet, there would be, I think, but one opinion concerning the propriety and usefulness of his labors. Scripture, I have already observed, gives no warrant, that is, to my knowledge, for any belief in such prognostications; and if none is derived from Scripture, the general course of Divine providence, nor from reason, it is difficult to determine where else to look for one. My apology for these remarks, which to many may appear entirely superfluous, is derived from the well known fact, that many

very worthy men, and Christians, entertain the opinion that eclipses of the sun are unquestionable tokens of the Divine displeasure, and that they ought to be so regarded by all good people. This opinion, or something very like it, was in the course of the last winter, advanced by a very able member on the floor of Congress. Certainly, then, so far as the foregoing remarks are just and pertinent, they are not useless; for it is a matter of consequence that right opinions should be entertained on this subject.

It is by no means the intention of the writer to advance the idea, that there are no *possible* circumstances under which a solar eclipse could be considered as portentous. A *preternatural* eclipse ought, no doubt, to be considered as of this character. Such was the preternatural obscuration of the sun's light at the crucifixion of our Savior; which obscuration, as astronomers inform us, could not have happened by the intervention of the moon between the sun and the earth, the regular cause of solar eclipses. But if we undertake to make prodigies out of natural appearances, and such as are the necessary result of those laws by which the Almigty is pleased to govern his material creation, we alike transcend the bounds of reason and Christian discretion. Were eclipses regarded simply as displays of the divine power and majesty, no remarks would have been needed. But would we look for signs of the divine displeasure towards a nation, we can see them, with unfailing certainty, in national sins, and depravity of morals. These inform us, far more emphatically than eclipses, when God has a controversy with us, and is about to inflict upon us the rod of his anger. As for those who regard eclipses of the sun as portending calamities independently of any known commission from Him who made the sun, and appointed all the laws to which it is subject; they cannot escape the charge of idolatry, however it may be blended with other correct apprehensions of the Divine providence. Such a mixture of real and false religion, but ill accords with the holy jealousy with which the Most High maintains his truth. It is like the mongrel worship of the Samaritans, a religion allowed of indeed by man, but unauthorized by Heaven. ACLETUS.

PANOPLIST, 1812. *(To be continued.)*

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## ABUSE OF THE LATE HARVEST.

WHEN I wrote the paper which was inserted in the last number of the Panoplist, on the late harvest, I was not informed of a most enormous abuse of the fruits of the earth, which

had then but just begun to be practised on an extensive scale, and which has now excited the alarm of all considerate persons, especially of the pious and conscientious. The abuse alluded to will be anticipated by every reader to arise from the distillation of grain and other valuable productions of the soil into noxious ardent spirits. The first reflection which occurs to the mind is, that such an abuse is a heinous act of ingratitude to God. It will not be contended, I suppose, that rye and potatoes are converted into whiskey as a medicine, and from a pure regard to the health of the community. If this *should* be urged, it will be admitted by all that the quantity necessary as a medicine is extremely small;—so small that a single distillery would supply all the apothecaries' shops in the United States. It follows, then, that the distillation of immense quantities of baneful spirit from grain, which was bountifully given to support life, is an act of heinous ingratitude to God. Whatever might be said of conducting distilleries of grain on a small scale, it is beyond all question extremely pernicious, when the business is carried to such an extent, as to raise the price of provisions, fill all our retailers' shops with a noxious liquor, and furnish the vicious with the means of ruining themselves and their families. What can be done to remedy this evil is not so easy to specify, as it is to estimate the magnitude of the evil itself. In its first beginnings, the price of several most important articles of food was nearly doubled. If it should progress as it has begun, a very large proportion of the industrious and temperate members of society will be severely straitened to procure bread for their families; and all this after one of the most abundant seasons which this country ever experienced.

Let us seriously consider how odious and abominable it must appear in the sight of God, that the rich supplies of his bounty should be immediately converted into the means of sinning against him—into the means of increasing and perpetuating sin and misery without limit and without end. The sound part of the community should see and lament this ungrateful and unnatural conduct;—they should regard it as a national calamity of no ordinary magnitude, and as a national sin which sheds a melancholy gloom over our future prospects. From a share in the guilt no individual can be free who does not engage zealously in every promising scheme of counteracting and suppressing so great an evil. It is difficult, as has been intimated, to prescribe adequate remedies for so dangerous a malady. The following are suggested as the only practicable means of effectuating a change for the better, which have presented themselves to my mind.

1. All who regard this evil in the same light with the wr ter, should unite in petitioning Congress to lay a heavy ta on domestic distilled liquors. If a tax should be imposed, would operate to some extent at least to suppress the evi I take it for granted, that the tax now imposed upon stills so extremely small, as to have scarcely a perceptible effec If the petitions should not be successful, they would at lea awaken the attention of the public to the nature of the sul ject; and this would of itself be a great achievement.

2. Moral Societies should be formed, wherever they ca be formed, with an express intention to discountenance ar prevent drunkenness and every approach to it; and partic larly to discountenance the manufacture and the use of dome tic spirits.

3. Every method should be adopted, which promises expose to public view the greatness and odiousness of th evil. It should be portrayed in all periodical publication tracts and sermons against it should be published and exte sively circulated; and no expedient should be left untried represent its true character.

4. Christians should earnestly intreat, that God wou bring about a national repentance and reformation; that a our evil passions may be subdued; that no abuse or perve sion of the Divine bounty may be found among us; and th we may not provoke our merciful Creator to withhold fro us those supplies which are necessary to our comfort, ar even our existence.—*Panoplist.* A. B.

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## INDIFFERENCE TO RELIGION IN THE ADMINISTRATION OF GOVERNMENT A GREAT NATIONAL SIN.

(Continued from Page 271.)

I OBSERVE, that after the remarks which have been alread made, it may perhaps be deemed superfluous to observe tha infidelity, or a disbelief and rejection of the Gospel, is one of th national sins of our land at the present day. The prevalence a spirit of infidelity in our nation may be considered as, in di ferent respects, both the cause and effect of that irreligious fea ture in our national government which has been the subje of the preceding remarks. Had not such a spirit been so pre alent that it was deemed necessary to enter into a sort of con promise with infidelity, I can hardly induce myself to believ that this feature in our national government would have eve assumed the shape in which it now appears. And this fea

ture taken in connection with an administration in every respect correspondent,* has had a tendency to nourish those seeds which had been before so plentifully sown, and had begun to vegetate with so much luxuriance. It is now almost two centuries since an attempt was made to organise infidelity into a system with the fascinating title of natural religion. The fabulous Proteus himself never assumed, in the fertile imagination of a poet, so many shapes as it has done since that time. But although this mystery of iniquity had long before begun to work, it was not until the last century, nor indeed until after the middle of it, that it made such alarming progress. This spread has perhaps been the most general in some catholic countries. Exclusive of a general superintendance of providence, which has probably ordained this as one mean to be used in overturning the monstrous fabric of the Romish hierarcy, causes founded in the nature of things have had a powerful operation. In this enlightened and enquiring age, multitudes in catholic countries have had sufficient light and penetration to discover the absurdity of many of the superstitions of popery. These they confounded with christianity to which they never belonged, and rejected the whole together. But although the spread of infidel principles may have been the most extensive in catholic countries, its roots have struck deep in a protestant soil. We have seen it assuming a bold front, and proclaiming without a blush, an intention to banish christianity out of the world, at the same time expressing the most exulting assurances of ultimate success. We have seen barefaced atheism, rearing up its hydra head in one nation, and attempting to deal destruction in every direction where a vestige of christianity was to be found.

Although the United States have not gone all the lengths of revolutionary France in her mad career of atheism and impiety, yet its roots have struck deep. It is but too certain that in many instances and places, the christian religion is openly contemned, while infidelity is, with equal publicity, avowed without shame and without a blush; and it is not to be doubted but the secret influence of these principles, equally corrupt and corrupting, has been extended much farther than the open avowal. In general the operation of irreligious principles is, at first, not only begun but spread to a considerable extent in secret, *Strike, but hide the hand,* is a max-

*It is not my intention to say that the administration has been in general actually composed of infidels, but that the way is perfectly open to men of that description.

im on which infidels have practised but too successfully from time to time. Like other evil doers, when they first begin to disseminate their poison, they hate the light; nor do they usually bring forward their principles to the public until they have been so far spread and matured in secret that society is prepared to bear the open avowal. One art which has been practised with great success is to impress the public mind with the belief, that that which has been usually termed infidelity is nothing but a harmlesss speculation which may be indulged without guilt and without danger.—It is represented to be a mere honest, or, it may be, a laudable enquiry after truth, and as the result of that enquiry, that the belief or rejection of certain doctrines is not the effect of volition, but depends on the nature and clearness of the evidence which has been presented to the mind. But when divine inspiration asserts that he who believeth not shall be damned, and that an unbelieving heart is emphatically an evil heart, it presents an idea to the mind of something very different from that of harmless speculation. The true state of the matter appears to be, that infidelity has its original rather in the heart than the head, and is the fruit of a depraved disposition rather than the dictate of an erroneous judgment. Because men do not like to retain GOD in their knowledge he gives them up to strong delusions to believe a lie. The soul-humbling doctrines and the holy and self denying precepts of the Gospel are, in the first instance, disliked, and to quiet the remonstrances of conscience while trampling on its precepts, the authenticity of the sacred records is called in question. This therefore is not only a moral evil but one of the deepest die. It is in some respects the root of all evils, as it goes to unhinge every principle of morals, and dissolve every social tie which connects man either to his fellow men or to society. Like every other species of immorality, it becomes more or less aggravated, in proportion to the several religious and moral advantages which people enjoy. The advantages for understanding the evidences, and for duly appreciating the worth of the christian religion, enjoyed by the people of these United States, have been incomparably greater than those with which the French nation have been favoured, where the Bible has been studiously kept from the perusal of the laity, and the pure and simple doctrines and duties of the gospel debased by superstition, and their beauty concealed from public view by the inventions of men. It does not arise from the want of evidence that the christian religion has been in any instance disbelieved. No history was ever better attested than that of the

Gospel. And when we consider the wonderful display of divine love made to man, in the obedience, death and sufferings of the Redeemer, as well as the benevolent tendency of the gospel system to promote present and future happiness, it is entitled to the warmest, most cordial and grateful reception. But experience teaches us that it seldom meets with that reception from the children of men to which it is entitled. Men in every age have been too prone to imitate the Jews of whom our Lord complains, saying, *And ye will not come to me that ye may have life.* Whoever carefully attends to the present situation of christianity in the United States, and sees it not only excluded from all connxeion with, or countenance and support from the national government, and equally excluded from some of the states and but slightly noticed in others, and, also observes the degree of carelessness and indifference prevailing in many parts of the country, which is in some places so great that you may travel for days and see scarcely a vestige, that christianity is the religion publicly professed, taken in connexion with the too general neglect of christian institutions, and the profanation of the sabbath, even where there is some appearance of religion, and together with this, brings into view the general prevalence of vice, as well as the smallness of the number of those who publicly own, and zealously espouse the cause of Christ, cannot but be convinced that the roots of infidelity have struck deep, and that its spirit prevails so extensively in the United States as to render it one of our national sins.—When we bring into view the nature and importance of the christian religion, connected with the clearness of its evidences, may we not consider the commination in the text as pertinently applicable to us. *Shall I not visit for these things saith the Lord? Shall not my soul be avenged on such a nation as this?*

It may be considered as an enquiry of some importance and deserving a moment's consideration in this place, whether infidelity is to be considered as gaining or loosing ground at present in the United States? To answer this question with precision, our information is insufficient. There are, however, some hopeful symptoms that, in many places, it is rather on the decline. In various instances which have come either within the sphere of personal observation, or of information, the authenticity of which cannot be called in question. It appears that some of its votaries have, by a happy change in the temper of their minds, become the humble followers of Christ. Others have been hopefully convinced of their

error, and others have been so far abashed as to become less bold and confident in their opposition to religion. Perhaps it may, on general principles be said, that the tone of infidelity has become less bold and assuming than it was a few years ago; and that the number, both of real and professed Christians, has been hopefully enlarged. It may still admit of a doubt whether an increase of zeal and activity in promoting the cause in private, while its votaries are waiting for a more convenient time to avow themselves openly to the world, does not fairly balance any diminution of boldness. We have seen that it can assume any shape to suit the times. If the crude, absurd, and vulgar blasphemies of Thomas Paine will not pass current, it can assume a milder form, and insinuate as much of its poison as possible, under the name of liberal, rational and catholic christianity; liberal to every class of opinions only to the truth as it is in Jesus. And whoever impartially examines some of the popular opinions in vogue, under the name of christian doctrines, will find little else in them than infidelity in disguise.

But should the cause of infidelity be, in some respects, really on the decline, this will not be sufficient to exempt us from all fear of GOD's visitation on that account. GOD visits the iniquities of the Fathers upon the Children to the third and fourth generation. The calamities which befel the Jews, which terminated in the destruction of Jerusalem and the Temple; the desolation of the nation, and the seventy years captivity in Babylon, are expressly said to be for the sins of Manasseh, and the innocent blood which he shed, although but few who had arrived to maturity at that time now survived. The destruction of Samaria, and the captivity of the ten tribes, was also an event which happened under one of the least wicked of their kings. GOD has also seen fit to make inquisition for the blood shed by the house of Bourbon, upon one of the most virtuous of the race. The oceans of blood spilt in the destruction and slaughter of the protestants, under the auspices of Lewis fourteenth, have been avenged. not upon himself but his descendants; not upon the individual body of the clergy who were the principal instigators of that bloody work, but upon their successors who never had, in their own persons, been guilty of the like enormity. Should GOD reserve his visitation for this crime to a time when there was some abatement of the spirit of infidelity, we must, in that case, be constrained to acknowledge, that the Judge of all the earth does right.

## RELIGIOUS INTELLIGENCE.

### REVIVAL OF RELIGION IN PAWLET, (VER.)

*Extract of a letter to the Editor of the Panoplist, dated Pawlet, (Ver.) the 11th Nov.*

"I HAVE the pleasing intelligence to communicate, that there is a revival of religion in this place. After a long night of darkness, the day begins to dawn. The work of God is powerful, and the attention has remarkably increased within two or three weeks. It extends almost all over the Congregational Society, of which the Rev. Mr. Griswold is pastor. The house of God is thronged on the Sabbath. Conferences are frequently, fully, and solemnly attended, in many parts of the town. Some persons have obtained a hope, and many are anxiously inquiring *What they must do to be saved.*

"Last evening I attended a conference of the young people, and although it rained very violently during the whole evening, there were about fifty present, principally young men. The scene was truly solemn and affecting. Some were almost in despair; while others were rejoicing, and telling what the Lord had done for their souls, and inviting their companions to come to Christ for salvation.

"I have been informed, that there is, also, a very considerable attention in the town of Hartford, state of New York."

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*Extract of a letter dated London, July 15, 1813, from J. Roberts, Esq. to his friend in Philadelphia.*

"IN the midst of the distractions of nations, we may surely perceive, the dawning of a brighter day, and indulge the expectation that they shall eventually issue, in the introduction of the millennial car of the Prince of Peace. It is a remarkable fact, at the present period, that in many instances the Roman Catholic Teachers, who formerly deprecated putting the Scriptures into the hands of the laity and forbid the perusal, are now actively employed in their distribution; particularly on the Continent, where the sufferings of the wretched inhabitants may prepare their minds to receive its rich consolations, and all-important truths, as the gifts of heaven. The Bible Society is still extending its views to distant lands, desiring that the whole earth may be filled with the knowledge of the Lord. An edition of the Scriptures in the modern Arabic is seriously thought of, a language

spoken along the east and north coast of Africa, in Egypt, and Abyssinia, or the ancient Ethiopia; and from encouraging circumstances connected with the prospects of two suitable individuals, there is a probability of their proceeding to this latter quarter, as agents of the Society in this great work.

"The efforts made to procure in the new East India charter a clause for the protection of missionary labors have been crowned with success; and it is to be observed with gratitude, that, in a division on the question in the House of Commons, the majority in favor of such endeavors for the promotion of Christianity, was as two to one; which was far beyond the most sanguine expectation. Thus the most High is protecting his own cause in the earth."

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## REPORT OF THE DIRECTORS OF THE (LONDON) MISSIONARY SOCIETY, MAY 13, 1813.

(Continued from page 278.)

Mr. HANDS continues to improve in the Kanaada* language, and is proceeding with his translation of the Scriptures into it, of which he has sent us a neat specimen. He has not yet begun to preach publicly to the natives, but proceeds, as all Missionaries must at first, to converse with them in a familiar and affectionate manner; this increases his own ability for speaking the language, and prepares their minds for more public exhortations.

What Mr. Hands states concerning the dispositions of the natives to hear the gospel is so well calculated to refute the objections lately made against Missionary efforts as dangerous to the peace of the country, that it deserves peculiar regard. We shall quote his own words.

"The people in general are ready to hear, and to confess the folly of their superstitious customs, but not so ready to leave them.—They acknowledge the superiority of the gospel of Christ, but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable natives at the Mission-house. A Vakeel belonging to the court generally visits me two or three times a week, and has introduced me to the heads of the villages who have come to Belhary to transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

While our worthy brother was thus proceeding in his Missionary career, he was greatly delighted with the cheering hope of soon enjoying at Belhary the assistance of his dear brother and former fellow student, Mr. Thompson; for, to this promising station the Di-

* This language has been called also the Kurnata, but Mr. H. thinks improperly. He calls it the Kanaada, but he says it is vulgarly called the Canaree.

ectors, the friends at Madras, and his own inclination all concurred o direct his course. But alas! it is not in man that walketh to di- ect his steps. The sovereign Disposer of human events saw fit otherwise to determine, and we bow in silence to the holy mandate. Mr. Thompson, as the society were informed last year, after residing or a few months at the Cape, where his labors were very accepta- ble and useful, proceeded towards India. by the Isle of France, vhere he obtained valuable information concerning that island, Bour- bon, and Madagascar; from thence he sailed to Calcutta, and from hence to Madras, where he arrived March 22, 1812. He was there advised to report himself, as is expected from strangers, at the Po- ice Office, requesting permission to go forward to Belhary. But vhen upon inquiry, it was understood that Mr. Thompson came from England without licence from the Directors of the East India Com- pany, he was informed that he could not be allowed to reside in India, but must immediately return. The order was as follows:

"*Madras Police Office, May* 22, 1812.

"Rev. Sir—I am directed to acquaint you that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency: you will therefore return to the Isle of France, or to Europe, by the first opportunity.

"I am, Rev. Sir, your obedient Servant, "J. H. Symms,
"Superintendant of the Police."

Mr. Thompson, by the advice of his friends, addressed a respect- ful letter to the Hon. the Governor on the subject; but after waiting several days without receiving any answer, he again waited on the Superintendant of Police, who informed him, that if no answer was given, the order for his removal remained in force, and that if he did not go, he should be obliged to report it. Mr. Thompson observed that he had no means of obeying the order, and that the Missionary Society had not authorised their agent to advance him money for that purpose. He was then informed, that "he should receive an order to put him on board some vessel homeward bound, when a very small allowance would be given him for his passage, as he had come out without leave from the company; and added, that "he sup- posed it was the intention of Governmeut to put a stop to such en- deavors."

It is impossible not to feel, on this recital, the most painful regret that regulations, which were originally made for commercial pur- poses only, should now be employed to impede the progress of Christianity, or place under the control of the East India Company a subject so intimately connected with the present and eternal hap- piness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's Ministers; has petitioned the Legislature; and will continue impor- tunately to address the Throne of Grace.†

† The reflections of our dear departed brother, in a letter dated May 12, may not be unacceptable to the Society.

This refusal of the government to permit Mr. Thompson to proceed to Belhary was soon followed by another event still more distressing:—He had frequently complained of a pain in his side, which was considered as the symptom of a liver disorder, which it was hoped would prove but slight; but alas? its progress was rapid and fatal. He has desisted only two Lord's days from preaching, and was at the chapel on the 21st of June. On the following Thursday he became extremely ill, and danger was apprehended; but his mind was preserved in peace, and he maintained a humble, yet confident and unshaken dependence on the atonement of the great Redeemer; while he renounced, with a kind of indignant jealousy, any

——— "There is no appeal, as it is confirmed by the highest authority not only in India, but in England. This you may probably regard as a melancholy event. But no; regard it as an unwarrantable stretch of arbitrary authority which the great Head of the Church will overrule for the promotion of the interests of his kingdom. For my own part, though I deeply regret the loss of time, and the inconveniencies of another voyage to Europe and back; I feel no doubt that I shall return, and that this occurrence will turn out to the furtherance of the gospel. I have nothing to complain of the Government here, for they act agreeably to the letter of their instructions; nor of the Government at home, as when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the knowledge of the gospel to foreign lands, and therefore no provision was made for such a purpose. Considering that the renewal of the Charter is about to be discussed in Parliament should it be said to those who wish to diffuse the gospel in India, that none had been prevented from peaceably exercising the functions of his office, nor any one sent home, any alteration might be deemed unnecessary; but should the Government here insist on my return, I trust it will give such an additional impulse to their exertions, who are desirous of such an alteration, as will secure its attainment. Mine is a case peculiarly in point, as I have sailed to no foreign port, under no foreign colors, nor proceeded a step without the public sanction of the existing authorities, and am, in fact, deficient in nothing but the Company's licence."

It may not be improper, in this place, to transcribe a passage from letter written by Mr. Hands on this subject.

"I hope that this order for Mr. Thompson's return will have a powerful effect on the minds of our dear friends in England; and that if the Company's Charter should be renewed, they will endeavor to procure some provision therein for the protection of PROTESTANT Missionaries in India. CATHOLIC Missionaries abound in almost every part of India; they excite no notice nor suspicion; and are allowed to travel about as they please; why then should not WE enjoy the same liberty? A new Catholic chapel has lately been erected at Belhary, and a new Padre has lately arrived from Goa. All the persons who attend are Portuguese or Malabar people, belonging to the different native corps stationed here."

thing in himself in which he might glory: and although, through the extreme violence of his disorder, he could not, so frequently as he wished, express what he felt and enjoyed, yet, on two occasions he cheered the hearts of his weeping friends, when he declared his joy in the Lord, and exhorted them to increasing zeal in his cause — "Cran, (said he) I never saw; Des Granges I once saw; but Brain was my dear friend, companion, and fellow student. I shall soon see them in glory, and Swartz too;" and then, in a rapture of mind, and with exertion of body that was almost too much for his enfeebled frame, he added, "but I shall see Jesus, and that is the glory of all!" Thus our dear brother, though denied the expected privilege of preaching among the Gentiles "the unsearchable riches of Christ," was highly favored by his rich grace in his departing moments, and expired with a hope full of immortality.

To the Society, as well as to his relations and friends, it is no small consolation to reflect, that he died in the house of our valuable brother, Mr. Loveless, our missionary at Madras; where he enjoyed all that attention which pity and friendship could afford in his painful circumstances: and this leads us to report briefly the circumstances of that faithful Missionary at

*MADRAS.*—Mr. Loveless has been, for several years, usefully employed as a teacher in the Male Assylum, and also in preaching the gospel, both to Europeans and natives. Having been enabled by their generous aid to erect a chapel in the Black Town, where he has met with considerable encouragement, he has judged it expedient to resign his situation in the Assylum, that he may devote himself wholly to his proper employment in the ministry of the Word, as more congenial with his office as a Missionary, for which he has indeed most ample scope in that great and populous city; and it is the earnest wish of the Directors that he may be assisted by the addition of another able laborer. The local situation of Mr. Loveless, together with his own prudence and zeal, have rendered him very useful to the other stations, especially to Vizagapatam and Belhary, both which ought to be strengthened by the addition of more Missionaries, and we trust will be so, if the present unjust and impolitic restrictions should be removed. But under the existing circumstances, and doubtful whether Mr. May and other Missionaries from different societies, have been permitted to reside in India, the Directors have lately written to Mr. Thom at the Cape, desiring him not to proceed until he shall have heard again from home. The Directors, sympathizing with their Christian brethren of the Baptist Missionary Society, in their heavy loss, occasioned by the fire which consumed their printing office at Serampore, immediately on hearing of that disaster, cheerfully voted them one hundred guineas towards repairing the damage:—a donation which they are confident that the whole Society will cordially approve. From India we naturally pass on to the adjacent island of

*CEYLON.*—We have the satisfaction to state that the hopes expressed in our last Report have been in a great degree realized. By the very laudable exertions of the present Governor, Sir Alexander

Johnstone, the hon. and Rev. Mr. Twisleton, and other friends of religion, the care of the schools has been revived. Our Missionary, Mr. Ehrhardt, was appointed to visit the schools in the district of Matura, and inquire into the character and conduct of the school-masters. Mr. Ehrhardt describes the greater part of those who have formerly been baptized by the Dutch, on merely being able to recite the Lord's Prayer, the Ten Commandments, and Creed, as extremely ignorant of Christianity, and still living in the constant practice of idolatry, having submitted to baptism only for worldly advantage. He says, they are exceedingly addicted to the worship of images, before which they fall prostrate on the ground and pray; and this attachment to image worship accounts, in his opinion, for the success the Roman Catholics have had in making many proselytes, while the religion of the Protestants appears to them too simple, and is called by them "the Religion of the Company."

Mr. Palm, who has acquired the Tamul language, has been very assiduous in his care of the schools, particularly at Tillipaly; in which he has been much encouraged by the Hon. Col. Molesworth (now Lord Molesworth,) who has been successful in establishing several other schools, one for the children of the Seapoys, in the garrison of Jaffnapatam, which includes a number of Hindoo, Mussulmans, and Portuguese, children;* another is under the care of Mr Christian David, (a native,) where the Lancasterian system is adopted with success....*To be Coutinued.*

* "The progress these boys made in a few weeks was such, that several respectable persons, and of the highest Hindoo caste, came and offered their sons to be instructed in the Christian religion."

## THE INQUISITION.

THE pope's nuncio, Grivina, who has signalized himself in opposing the decree of the Spanish cortes abolishing the inquisition, as mentioned p. 280, has been banished from Spain, in consequence of his continued interference in that business.

## ORDINATION.

ON Wednesday the 8th Dec. Mr. *John Brown*, a licentiate preacher from the Orange Association in New-Hampshire, was ordained to the ministry of the gospel, and installed Pastor over the Presbyterian church and congregation in Cazenovia. The Reverend Mr. Hurd made the introductory prayer—the Rev. Mr. Chadwick preached the ordination sermon, from 2d Cor. v. 11.—"Knowing therefore the terror of the Lord, we persuade men."—The Rev. Mr. Leonard made the ordaining prayer and gave the charge to the minister—the Rev. Mr. Wilcox presided, gave the right hand of fellowship and made the concluding prayer—and the Rev. Mr. Olds gave the exhortation to the people.

THE

# UTICA CHRISTIAN MAGAZINE.

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## An Historical View of the First Planters of New-England.

### No. VI.

Continued from page 298.

SOON after the settlements on the Massachusetts Bay had attained the consistence of a permanent colony, a considerable number of the original planters removed to Connecticut River, and laid the foundation of the Colony of Connecticut. The settlement of Salem, by Governor Endicot, commenced in 1628. The settlement of Boston and the towns adjacent, was in 1630. In 1631, an Indian sachem arrived at Boston from the river Connecticut, and presented a request to Governor Winthrop, that he would send a number of the English people to commence a settlement in his country, giving a very flattering account of its advantages, and making many promises of encouragement and supplies. The Governor, discovering that he was at war with a neighboring sachem, and that his object was to engage the English in his controversy, dismissed him without any encouragement. This adventure, however, seems to have engaged the attention of the people and excited their inquiries concerning that part of the country.

But the first proper discovery of the country on Connecticut River, was made by the enterprizing people of Plymouth. In their commercial intercouse with the Dutch, who had fixed at the mouth of the Hudson, they obtained some information concerning the Connecticut, and visited it several times for the purpose of trade with the natives. Finding this trade advantageous, in which they procured great quantities of beaver, they contemplated the establishment of a trading house, on the river. Their ability being unequal to their enterprise, their object would, most probably, have been neglected, and the country fallen into some other hands than the pious pilgrims, had it not been for a particular incident, in the holy care of the God of our fathers. The Pequod Indians, a very powerful and warlike tribe, had long been at

war with most of their neighbors. Some of the tribes on Connecticut River, having been much distressed by the Pequods, sent Messengers to the colony of Plymouth, in the year 1633, to implore assistance against their oppressors. Mr. Bradford and Mr. Winslow, the two first characters in the colony, were deputed to the Massachusetts, and conferred with the Governor on the subject of the request of the Connecticut Indians, and the establishment of a trading-house on the river. As the Massachusetts government declined any interference in the case, the Plymouth people resolved to make an attempt of themselves. Accordingly a vessel was fitted out, with the frame and covering of a small house, which entered and sailed up the river, and the company erected their house on the south side of the mouth of Farmington River, in Windsor. This was in October 1633, and was the first house erected by Europeans on the river. As the company had some fears from the hostility of the natives and were threatened by the Dutch, who intended to have taken possession of the river themselves, the house was secured in the best manner of which they were capable, and fortified with a palisado. A small tract of land was purchased of the Indians, and measures were taken to secure their friendship. As Holmes and his company erected this house by order of the government of Plymouth, and for the purposes of trade, we do not find that it was ever made a permanent residence.

It thus appears, that, in the providence of God, the country on Connecticut River was, formally, offered to the people of Plymouth and Massachusetts, by the original and lawful proprietors, and that it was settled and possessed by the English, at their request.—The same year in which the Plymouth trading-house was erected, John Oldham, and some others of Massachusetts, went through the wilderness to Connecticut River, and traded with the Indians. They were treated with much hospitality by the sachems, and on their return, gave a very favorable account of the country.

By the constant influx of new settlers, driven from the mother country by the continuance of religious intolerance and allured to New-England by the character of the infant colonies and the evident tokens of the special protection of Heaven, the towns in Massachusetts soon became apprehensive that their numbers would be too great for their convenient accommodation. The settlements were near to each other, and the people, like the first planters of all new countries, inclined to occupy large tracts of land. By the arrival of the excellent Mr. Hooker, with many of his people, in

the year 1633, who settled at Newtown, (now Cambridge,) that settlement became so numerous that it was found necessary to extend their limits considerably, or that a part of the inhabitants should remove to some other place. The latter expedient was preferred. The trade which had been opened to Connecticut River, gave opportunity to several persons to obtain some knowledge of that part of the country. That and other places were proposed for the commencement of a new plantation. The people at Dorchester and the people at Watertown, finding themselves subjected to similar inconveniences, were also contemplating a removal. In June 1634, several of the Newtown people were sent to the Merrimack River, to seek a proper place for a commodious settlement. Not satisfied with their report, the next month, six persons of that town sailed in a vessel which was bound to the Dutch colony, for the purpose of making a more particular examination of Connecticut River and the lands on its margin. It appears they returned with a favorabe report.

The next fact to be mentioned, strongly marks the character of our venerable forefathers. Notwithstanding their fixed inclination to a removal, they felt that they had no right to separate from their brethren, without their consent. They had all embarked in one common cause, the establishment of a colony upon Christian principles, and the establishment of churches in the pure faith and order of the gospel. Their sentiment was, yea and their practice too, that in this undertaking they all stood pledged to God and to one another, for the advancement of the true interests of the colony, which were to be determined by the proper authorities.—Poets and orators have ever celebrated patriotism as one of the most illustrious virtues. And most nations have furnished a few individuals in whom this noble virtue has shone conspicuous. In the case before us we behold *a people*, composed of the different classes of society, unitedly, submitting one of the most important questions of human life, the place of habitation for themselves and their posterity, to the decision of their country. In this decision they could confide, because that country and all its interests were daily committed to the guidance of infinite wisdom. At a meeting of the General Court in September 1634, the people of Newtown made application for liberty to remove to Connecticut River, and there commence a new plantation, expecting to continue subject to the jurisdiction of Massachusetts. The matter was debated at considerable length, the Rev. Mr. Hooker acting as principal advocate for his people. In the issue, there was a difference of opinion in the General Court, but they refus-

ed to give their consent to the application. Governor Winthrop informs us that in consequence of this decision, the design of removal was laid aside.

As new planters continued to arrive from England, and the reasons for the extension of the colony increased, in the following year 1635, the people of Newtown, together with a principal part of the people at Dorchester and at Watertown, renewed their application for leave to remove to the Connecticut. At length, permission was granted, on condition that the new settlements should continue subject to the jurisdiction of Massachusetts.

The people of those three towns now began to prepare for their new habitation. They knew little of the country, and still less of the temper of the natives with whom they were to dwell. For the sake of a comfortable subsistence, but especially, for the sake of their posterity, they believed themselves called in the providence of God, to go into a strange country, and having committed their ways to him, from the time that they left the land of their fathers, they could not be disobedient to the heavenly mandate. Indeed, they felt that they were strangers and sojourners on earth, and to the appointments of heaven they committed their dearest interests. The first character which they sustained was that of servants of the divine Redeemer. They knew the Master whom they served; and in the school of adversity they had learned to obey his will.

In the course of the season, several people went to Connecticut River, some by water and some through the wilderness, and began to make improvements. The Dorchester men sat down at Windsor, near the Plymouth trading-house. The building and land owned by the Plymouth people, they purchased. The people from Newtown, of whom but few removed till the following year, fixed their residence at Hartford. The Watertown settlers began the town of Wethersfield. About the middle of October, sixty people, men, women, and children, travelled through the wilderness and joined their friends who had made little beginnings on the river. They brought with them a number of cattle, and a small supply of provisions. They expected to continue through the approaching winter in their new settlements. But it pleased God, as in the first settlement of Plymouth and Massachusetts, to bring the constancy of the planters of Connecticut to the severest test. Plymouth, for a few years, stood alone, a little rock in an unknown ocean of dangers; but, excepting this impression, their real hardships and sufferings were, probably, not greater than those endured by

our fathers of Connecticut. Through trials and labors innumerable, they planted their habitations *in a land not sown;* their souls now rest with God.

By the twenty-fifth of November, Connecticut River was frozen over, heavy falls of snow succeeded, and the season was severely tempestuous and cold. The people had not had time to prepare even tolerable shelters for themselves or their cattle. Several small vessels, which had been laden with their furniture and provisions, sailed from Boston and were wrecked on the coast. If any arrived in the sound they could not ascend the river. The most of their cattle died, which was a very severe loss. A part of those which were brought by the Dorchester people, and were not got over the river before it was closed, remained in the open meadows, and the most of them lived. One vessel returning from Connecticut was cast away, but the people after extreme sufferings got into Plymouth. Under the date of Nov. 26th, Governor Winthrop records in his Journal, "There came twelve men from Connecticut, they had been ten days upon their journey, and had lost one of their company, drowned under the ice by the way, and had been all starved, but that by God's providence they lighted upon an Indian wigwam. Connecticut River was frozen up the 15th of this month."* Early in December, provisions, in each of the settlements began to fail. Disappointed of their expected supplies, the people looked upon one another with amazement. A long winter was before them, and it had commenced with unusual severity. The disposition of their savage neighbors was more than doubtful. They were *perplexed, but not in despair.* As the only means of preserving their lives, about seventy persons, men, women, and children, left their settlements and travelled down the river, in hopes of meeting with their provisions. As their expected vessels failed, they went on board a ship lying near the mouth of the river, which, by a sudden rain at that time, was released from its confinement in the ice, and were carried back to their former habitations. Governor Winthrop observes, "They came to Massachusetts in five days, which was a great mercy of God, for otherwise they had all perished with famine, as some did." My readers will reflect, and not without emotion, Had not this ship been lying there at that time, while it had no connection with the settlements, had not a sudden thaw broken the ice at that cold season, and had not the ship made a quick passage to Boston, that consecrated band had perished. So

* By the alteration of the Style, these dates fall about ten days later in the present time.

we say, Had not God preserved Jacob in Egypt, had he not often unnerved the arms of Canaan, his people had been destroyed. But he did do these things, and blessed be his name.—The few who remained in the respective plantations, to take care of the cattle and maintain their stations, subsisted with great difficulty. Notwithstanding all they could procure from the Indians and by hunting, they were compelled to feed upon acrons, malt and grains.

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### ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

### No. III.

3. THE effects of intemperate drinking upon the disposition, as well as the estates of its victims, are often terrible. It converts the gentleness of the lamb, into the ferocity of the tiger. Under its malignant influence, persons who used to be distinguished for kindness and habitual equanimity of temper, become excessively morose, and irritable. It dethrones reason and lets loose all the bad passions, to range and rage without control. It more than brutalizes the whole man, and often causes the unhappy subject of its influence to vent the most outrageous abuse, upon the nearest relations and the best friends.

How frequently, for example, does strong drink drown, or rather consume, conjugal, parental, filial, and fraternal love. How many husbands who once cherished the most tender affection for their wives, have gradually, but not slowly, exchanged it for the love of intoxicating liquors? How many wives, once lovely and well beloved, have, in the course of a few months or years, been so sadly changed by intemperate drinking, as to take a kind of infernal pleasure in planting their husbands pillows with thorns? How many fathers and mothers, who, before they began to follow strong drink, were patterns of parental care and affection, have, by yielding to its enticements, ceased to love their own offspring? How many once dutiful and affectionate sons and brothers, have undergone a transformation so complete, in those laboratories of Satan and his under-workers, called dram-shops, that every spark of filial reverence and fraternal kindness is finally extinguished? How many, whose friendship and society were formerly coveted, on account of the sweetness and frankness of their dispositions, are now shunned, and with good reason, as the offscouring of all things? To sum up the whole in one short sentence, under the inebriating influence of strong drink, the husband becomes a brute, the

wife a serpent in the bosom, the parent a monster, the friend an enemy of all that is good, and the child a son of perdition.

4. Intemperate drinking greatly impairs, and often wholly destroys, the understanding. Dr. Waters of the Pennsylvania hospital, some years ago, observed to Dr. Rush, that one third of the patients confined there on account of madness, had brought that terrible disease upon themselves by the use of ardent spirits. What a solemn lesson to all who indulge themselves in hard drinking! Nor let it be supposed, that this lesson is taught only in the ravings of the miserable tenants of the Pennsylvania hospital. The fair inference from the above fact, is, that one third, or nearly that proportion of all the maniacs in our country are self made in the same way. But not to insist, at present, on any exact proportion, because no investigation, sufficiently minute and extensive has been made, it may safely be presumed, that multitudes might be pointed out in every state, and not a few in some towns, who have literally made themselves mad by intemperance. Indeed, till people cease from drinking to excess, the same melancholy effects must be expected. Frequent intoxication cannot fail to impair the understanding. It must and will gradually enfeeble and ultimately prostrate, the noblest powers of the mind.

And how affecting is it to see brilliant talents clouded, and strong powers enervated, or in other words, to behold, the noblest part of the noblest work of God on earth, shattered and lying in ruins, by the terrible agency of ardent spirits! How melancholy to witness the opening buds of genius blasted by the fumes of intoxicating liquors! But alas! how frequent are such instances in this Christian land. I have known men who had been numbered with the wise and respectable in society, gradually reduced to mere idiocy by intemperance. I have seen the masculine and discriminating mind sinking by the same deadly influence into premature old age and second childhood. I have seen more than one promising youth, of high hopes, and flattering prospects, snared and taken by that insidious enemy, whose ravages I am attempting to describe. I beheld, and the eye which lately beamed with intelligence, grew dim. The mind, naturally vigorous and ardent, lost its tone. The memory became weak and treacherous. The healthy shoots of genius, instead of putting forth leaves and bearing fruit, became sickly and dwindled almost to nothing. Every faculty was benumbed, or enervated by excess, and the young man sunk away into insignificance and contempt.

When I indulge the train of reflections which are suggested by such instances as these; when I think how many thousands of superior minds have been destroyed by intemperance, I cannot but compare these ruins with those of some large and noble city. I walk over the ground where it stood, examine with painful retrospection the fallen columns and broken arches, survey the broad foundations of magnificent edifices now no more, and sigh to think, that the glory is departed forever.

5. Intemperate drinking prompts men to the perpetration of all the most shameful and abominable crimes. It instigates them to trample on every law, divine and human. Heated with strong drink they care not whom they insult and abuse. It is then, that they mock at the remonstrances of their best friends, and bid defiance to the civil arm. It is then, that they fight in a manner which would digrace dogs and bears. It is then, that breaking over all restraints they make the air ring with the most shocking profanation of God's holy name. It is in fits of intoxication that men often commit crimes at which they shudder when they come to themselves; such as blasphemy, robbery, rape, manslaughter, and murder. Judge Rush, in one of his excellent charges to the grand jury of Pennsylvania, solemnly declares, that he does not remember a single indictment, before him, for manslaughter, and very few for murder, which were not occasioned by intoxication.

6. The course pursued by hard drinkers is the high road to hell. The stream on which they embark empties into the bottomless pit. They are in imminent danger of eternal damnation. Though here and there a drunkard has been reclaimed; though now and then a brand has been plucked from the burning; it is agreed on all hands, that the case of the intemperate, is all but hopeless. Their consciences are seared, their hearts are hardened to a degree which sets all intreaties and remonstrances at defiance. They have yielded to the power of an enemy, that knows no pity, and is daily making their bands strong; an enemy that will not be satisfied with any thing short of their endless perdition.

It surely is not too much to say, that in the case of those who murder body and soul by intemperance, strong drink will add fuel to that fire which shall never be quenched; will increase the torments of the burning lake; will impart a terrible activity to the deathless worm, and deepen the horrors of the blackness of darkness forever. *Drunkards shall not inherit the kingdom of God.* How dreadful, how overwhelming the thought, that a single immortal being, should

reel into the grave and into hell, under an immense load of guilt, contracted by intemperance. How amazing that rational creatures can thus trifle with their eternal interests, and with tremendous perseverance work out their own destruction. Z. X. Y.

*Panoplist.*

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## *The Religious Ronference of* CLERUS *and his young Friends.*

Continued from No. 3, p. 105.

*Clerus.* IT shall be the business of this conference, if you please, my young friends, to make some practical reflections on divine providence.

*Theophilus.* The subject is pleasing, I presume, to every devout mind; for the doctrine of providence is one of the most interesting doctrines contained in the volume of nature or inspiration.

*Clerus.* Surely it is: and if we have handled the subject justly, in the preceding conference, it is evident that those who oppose the doctrine of the divine decrees mistake their object. It is in fact the providence of God which they oppose, rather than his decrees; for if pleased with the divine operations we should not be displeased with the divine determinations. For instance, those who are now willing to be at the divine disposal both in prosperity and adversity, time and eternity, cannot contend with the decrees of God, which fixed from eternity, all events. If I am now favored with health, friends and the presence of God, it cannot be a disagreeable consideration that God previously decreed these blessings. Surely the acts of friendship, now enjoyed, are not less desirable because my friends have long determined to perform them at this time. Instead of being dissatisfied that my friends previously determined to meet at this time of exigence and confer these favors, it is rather an additional evidence of real friendship. I prize my friends and their favors more highly, because they now execute the friendly designs which were formed years ago. If their friendship were accidental or contingent it would be less worthy of notice. In a word, as the contents of a generous will are not less valuable, because the *sealed* instrument had long remained in the hands of the testator; so the blessings of providence are not less valuable because the effects and expressions of God's eternal decree.

*Theop.* It cannot be denied, that the divine favours are as valuable on supposition they were decreed, as on supposition they are not the effects of a decree. The objection,

therefore, to the decrees of God is groundless, provided they do not interfere with human agency.

*Philander.* If we note with due consideration, that human freedom consists in voluntary exercise, and that the will of man is never the subject of compulsion, it is manifest that neither the decree, nor providence of God, is inconsistent with freedom.

*Eusebius.* The observation of Philander is accurate. God does as he pleases and so does man. God's determinations are eternal; man's are temporal. Both are free. For instance, previously to sending Moses into Egypt, God determined to harden Pharaoh's heart and prevent his dismissing Israel; and the decree was accordingly executed; but every body knows, who reads the story, that Pharaoh was free in detaining the people contrary to the divine command.

*Theophilus.* I see, that neither God's decrees nor operations clash with the freedom of man; for a man is free in choosing or refusing an object which presents.

*Clerus.* It hence follows as before remarked, that men who object to the divine decrees, mistake the object. They object in fact to the operations of God rather than to his decrees. If the operations of God were consonant with their hearts they would not trouble themselves about his decrees. Men are hostile to the constant agency of God rather than to his decrees.

*Junius.* With attention have I heard the conversation, and clearly see that it is the palpable ignorance of sinners, which occasions their objection to the divine decrees; for if the operations of God were pleasing, they would disregard his decrees as they do the prating of a child. The decrees of God would be objects of indifference were they not effectual. What God decrees he effects; and men hate his decrees, because they are always executed. But where lies the difficulty finally?

*Clerus.* The difficulty lies between the will of God and man. God's object is to effect the greatest happiness of the intelligent system, and man's is to secure his own personal, separate pleasure. He is therefore displeased with God's effectual determinations; for he is entirely dependent, and God is absolutely independent. God will accomplish all his purposes and finally frustrate the sinner's. This is the ground of the sinner's controversy. From being clay in the hand of the almighty potter, he is wholly averse, and warmly contends against it.

*Junius.* True, Sir, this is the core of the difficulty; and I desire to bless God that I have felt it remove. My absolute dependence was once the ground of rebellion against my

Maker. I thought it unreasonable for God to make all things for himself; I vigorously contended with the divine sovereignty, and hated the ministers who preached the doctrine clearly; but God, who rules the raging ocean, has removed my opposition, and calmed my heart. I am now, by divine grace, the happy, consoled subject of resignation to God's will. But give me leave, for the sake of information, to ask whether human freedom is manifestly as compatible with God's decrees as with his providences?

*Clerus.* Certainly, it is; for the providence of God is but the execution of his eternal will or decree. God is immutable, and what he determined from eternity, he executes by the works of creation and providence.

*Junius.* But how can I be free if God decreed my actions?

*Clerus.* How can you be free while God effects your actions? Man's freedom, you remember, consists in choosing or refusing the objects of perception. It hence follows, that, while man is the subject of choice, neither God's decrees nor his providences, nor any object, nor influence whatever is incompatible with his freedom.

*Lucius.* It is often urged by men of information, that if God did fore-ordain whatsoever comes to pass, men are mere machines, and the instruments of fate rather than the subjects of freedom.

*Clerus.* I know some great folks prattle in this manner. But if they would only consider that volition is not fate; that God is immutable; that his knowledge is eternal knowledge; that his determinations are eternal determinations, they must confess that their objection is groundless; because it militates against the present knowledge and operations of their Maker.

Theorists who advance objections of this nature proceed on the false principle, that men are so framed that they originate their volitions not only independently of motive, but independently of any divine influence. But this theory comports neither with reason, experience, nor revelation. We have ample evidence, that men are as entirely dependent for their voluntary motions and actions as for their existence. Let the advocates for self-determining power, but tell us what will be their next external action, or even what will be their next volition, or their next thought, and they will merit some other notice beside neglect: but if they cannot name their next action, volition nor thought, it is hoped they will no longer claim either the exclusive power of activity or passivity. For what is self-determining power good for? If good for nothing. In short, the objector to man's dependence for his voli-

tions to keep pace with himself must contend for a more eligible mode of existence than that of a creature. For why hast thou made me thus? Why hast thou made me a dependent agent and yet accountable? is the sinner's natural complaint.

*Lucinda.* I clearly see, what I have often felt to my sorrow, that men naturally hate to be dependent entirely on their Maker. How absurd! Sinners are angry with God for making them creatures, while creatures are absolutely dependent in every attitude.

*Amelia.* Yes, my dear, this is for a lamentation: and we cannot be reconciled to God except we deny ourselves and rejoice to see him all in all for ever.

*Eusebia.* O the sublime delight which is inseparable from entirely devoting ourselves to God, whose administrations are infinitely perfect! Benevolence itself cannot desire nor possess more than the whole interest of the universe.

*Theophilus.* Blessed be God, my heart echoes the heavenly sentiments of my sisters; and shall we not attempt further to trace some of the peculiar displays and connections of providence both in the natural and moral world.

*Clerus.* With all my heart, Theophilus; for the design of this conference is to furnish each other with reflections on providence.

*Eusebius.* Please, sir, to lead us into the extensive field of contemplation and reflection; for our information is unequal to the employment.

*Clerus.* Alas! Whose mind or information is equal to the elevated subject? For who by searching can find out God? Who can find out the Almighty to perfection? But, though we are all babes in knowledge, yet we have liberty to make our reflections for the sake of mutual advantage, and God will not be angry with us, if we but lisp his praise. Let me then tremble before the Almighty, and adore his infinite excellency, while opening my lips to celebrate the utility of his universal operations. How spacious the globe we inhabit, and how admirably adapted the figure, substance, position, motion and productions for the use of man, and the infinite number of other creatures which it constantly supports. Whether we survey the mountains, forests, plains, and rivers which refresh the earth, or the sea, which supplies the clouds, we are astonished at the infinitude of divine wisdom, power and goodness. The glory of the divine perfections shines also with increased lustre, while we contemplate the heavenly regions adorned with those orbs of light which make the day, dispel the night, and invigorate

the world. To advocate the opinion of some philosophers, that the other planets are inhabited we dare not, for no theory of this nature is supported or suggested by inspiration. It is sufficient for us to believe that the heavenly bodies, so skilfully arranged over the etherial arch are needful lamps, suspended at proper distances to enlighten the great theatre of redemption. For the scripture informs us that all things visible and invisible, were made by Christ to answer his gracious purpose in the church. Who, my young friends, can survey the bright luminaries of ether; who can look the King and Queen of heaven in the face, attended by their glittering offspring, and not adore the constant Creator? Shall the Great Jehovah inscribe his name upon every surrounding object, and shall we not read, understand, love and devoutly adore! Shall we, can we be criminally blind before the increasing splendour of the Sun of Righteousness! "Manifold are thy works, O Lord; in wisdom hast thou made them all. Surely the spectators of God's operations must be more than distracted not to be devout. If we, my young friends, hold our peace, the rocks and mountains will break silence.

*Christianus.* No: we will not be silent; we will survey the heavens and the earth; we will contemplate the variation of the seasons; the day and night, and all the advantages conferred on man, by the extensive and unremitting operations of God, and adore him to the extent of our ability. Since our privilege is so great, let us contemplate and even realize the enjoyment of heaven.

*Theophilus.* The thought of God's goodness, which constantly supplies millions of men and countless millions of other creatures, delights my soul, and lifts up my heart in the ways of the Lord.

*Eusebius.* We heartily concur, my friend, in these reflections on the general course of providence. We love to examine the outlines of the temple, and to stand even at the threshold; but why shall we not in this connection, since all the operations of God are marked with perfect unity of design, why shall we not enter the sanctuary?

*Clerus.* We have liberty: for God invites us. But what mortal tongue can speak the ineffable things of redemption? Who interposed in favor of ruined man? Who projected the theory of salvation? Who provided and introduced the Savior? Who furnished ample evidence of his advent? Who authenticated his divine legation? Who raised up the most credible witnesses of his resurrection and ascension? Who wrote and

incontestibly authorised the history of the Redeemer and the church, and handed it down with credibility and purity to the latest posterity? Who preserves the church as the apple of his eye, and diffuses the savor of the gospel among the ignorant nations of the earth? Who will finally convert the world into the temple of salvation and fill it with his glory? The answer is ready. I the Lord do all these things.

By the various providences of God these events are effected, and by the same mighty influence the world and its numerous inhabitants will be managed for the sake of God's glory in Zion, till the final consummation.

*Eusebia.* Never was my soul more refreshed, if not greatly deceived, than by this course of reflections on providence. For it favors me with a most intimate interview with my God and Redeemer. My beloved is mine and I am his. He is near me and I am near him. "Lord whom have I in heaven but thee, and there is none on earth that I desire beside thee. The Lord is my portion saith my soul."

*Cornelia.* O Eusebia, you pierce my soul with a *thousand* arrows. My conscience tells me that I hate what you love. That which affords you the most exalted pleasure, occasions me the most exquisite pain. I hate the divine glory and must be punished.

*Amelia.* What is the reason, Cornelia, that you cannot love that which is the most lovely and excellent?

*Cornelia.* There is no reason to be given. My conscience dictates that I ought to be pleased with the divine manifestation; and that I must be destroyed except I speedily repent.

*Eusebia.* Why then will you not repent? For if you repent God will be merciful.

*Cornelia.* No reason can be assigned for impenitence. It is wrong, and the subject of impenitence is exposed to the wrath of God.

*Clerus.* It hence appears that you know your Master's will, and also the dreadful consequence of refusing it.

*Cornelia.* Yes: and this is my misery; but what shall I do, in this state of mind.

*Clerus.* What shall a rebellious child do who will not confess his fault? Shall he continue rebellious, and ask what he shall do in a state of rebellion?

*Cornelia.* No: He must immediately repent and humble himself before his injured father.

*Clerus.* Go then and do likewise: for out of thy own mouth thou art condemned.

*Lucinda.* O how gracious is God to exercise his love and patience towards sinners! Why did he not part the thread of

life and let me sink into the pit of ruin when I treated him in this manner?

*Amelia.* All christians were once in the state of Cornelia; but the special grace of God changed their hearts and made them differ from others. Let us then pray that he would have mercy on her.

*Eusebia.* Yes my dear, let us pray for her till she pray for herself, and others: and then join her in thanksgiving for gospel liberty.

*Clerus.* I am pleased with your reflections and converse with Cornelia; and hope we shall be one at the throne of grace, till the Lord shall build up Zion and appear in his glory.

To terminate the conference, as the evening is spent, I have only to desire you to review with correspondent affections the numerous and ceaseless displays of divine goodness, both in the natural and moral world. Let us read, love and adore the divine name as displayed both by the volume of nature and inspiration: for all things are full of God.

## ON SUPERSTITIOUS OBSERVANCES.

Concluded from Page 308.

A BELIEF in the influence of *stars* seems, at the present day, to be less common than formerly. But there are some people, even now, who are tinctured, in a degree, with such a superstition; and imagine that a person's temper and disposition are affected by the appearance of some particular star at his nativity; and that his prosperity or adversity, wealth or poverty, is controlled by particular planets. We have reason to rejoice, however, that the believers in such nonsence are become very few, and hope that the time is not distant when this species of idolatry shall be done away.

There is, nevertheless, a kind of stars, the appearance of which is believed by many to forebode important events to mankind. I here refer to comets. Nearly the same opinions are entertained of these, as of eclipses of the sun, and similar remarks are applicable to both. Though comets seldom visit us, compared with other of the celestial bodies, their revolutions are stated, and conformed to fixed laws.—If, therefore, they are portentous, they are *fixed, and established prodigies, moving* in very eccentric orbits about the sun,* appearing and disappearing to us at stated intervals!—

* See description of Comets in any treatise on Astronomy.

Such is the absurdity of making comets *ominous*, and similar will ever be the absurdity of undertaking to meddle with the concerns of the Almighty, and making signs of future events, for which he has given no warrant. If in ancient times it was impious to prophesy without the Divine authority, how is it less presumptuous at the present day, to attempt the same thing without a like commission? It is to be feared that those who undertake to predict calamities from the appearance of those bodies, too little consider the nature of presumptous sins, and too little think what it is to *keep themselves from idols*, or, not to *be wise above what is written.*

But, taking our leave of the celestial bodies, we shall find that this lower creation abounds, too, in signs and omens.—The most trifling occurrences are converted into tokens of approaching events. The crowing of a cock, the falling of a firebrand, the particular adjustment of one's garments, the appearance of an insect, the flight, or singing of a bird in particular places, are so many omens of something to happen. The clicking of a poor insect in a wall, a rumbling sound, especially if it be in the dark, or in some lonesome place, the premature ripening and seeding of certain plants, and the untimely appearance of blossoms on trees, are accounted as harbingers of woe. Even our voluntary acts are made to denote some future dispensation of Divine Providence.—The sowing of certain seeds, the giving or accepting of certain presents, betoken misfortunes and even death. Let none smile at this enumeration, nor say that I am trifling; such notions are extensively current among us, and are even embraced by many persons otherwise respectable for their knowledge and sobriety. Yes, there are persons who are accounted Christians, who entertain such opinions, and give countenance to them, in spite of the instruction afforded them by Divine revelation, and an enlightened state of Christian society. Were such notions simply foolish, and harmless in their tendency, they might be suffered to pass without notice along with a multitude of other fancies which both originate, and end, in a distempered imagination. But whatever is not true, is false; and whatever is false in religion, detracts from the character of God, casts a reproach upon the Christian name, and is injurious to real holiness. Profane men rejoice at occasions to scoff at religion; and never fail to turn to a bad account the failings of its professors. If wrong notions are entertained in common by professors, and those who make no profession, the latter will be considered and treated as deriving their opinions from the former, who will be held accountable for their folly and absurdity. It is not

enough to call notions like those which I have specified, ungrounded, and whimsical; they are wicked, and deserving of rebuke. There can be no tokens of future events, which do not come from some superior Intelligence; and that Intelligence must be God; whose prerogative it is, to reveal the secret things of futurity. But will the believers in those notions ascribe such miserable tokens, as are at least a great proportion of them, to the Divine agency? If not, to what will they attribute them? To accident, or to satan?—Accident is only another name to Divine Providence. Not a sparrow falls to the ground without our Heavenly Father's notice; and the hairs of our heads are all numbered. To ascribe those tokens, then, to accident, is, in fact, to ascribe them to Omnipotence. To ascribe them to satan, is to be guilty of idolatry of the worst kind. It is idolatry to ascribe them to *any* cause, but God; and to impute them to Him, without warrant, is wicked presumption. Who, in either case will dare to justify himself; or think it safe to persevere in a course of conduct, so clearly contrary to Christian knowledge, and Christian propriety?

Many persons lay great stress upon their dreams, as ominous of future good or evil. To interpret them, is an object of great solicitude; and they have their Chaldeans for this purpose. That God has manifested himself to men, in visions of the head by night, when deep sleep had fallen upon them, is true; that He is still able to do it, if it be His pleasure, admits of no doubt. But will men presume to attribute the crazy reveries of their imaginations in their sleeping hours, to the sacred impulses of the Holy Spirit? Will they impute to the holy agency of Almighty God, those sleeping fancies that are, perhaps, the offspring of mere disease; perhaps, of sin, conceived in a wakeful moment. If your dreams have a sinful origin, they are, indeed, like all sins, tokens of impending judgment, unless a timely repentance intercept it. If they are simply innocent, what evidence have you that your sleeping imaginations are more portentous than your wakeful ones, except that *you choose* to have them so?—When, where, and how, did the Almighty ever signify to you that a dream of a particular cast, portended the event which you say is portended? Will you answer, that you have ascertained it by experience; that you had such a dream, and such an event followed? Admitted: you too, did such an act, had such and such a thought, when you were *awake* and a certain event followed; why do you not likewise infer, that your wakeful thoughts and actions, foretel what is to come? But of the great variety of good and evil which are mingled

together in the cup of human life, strange, indeed, would it be, if some of the multifarious imaginations which attend our sleeping hours, would not comport, in one shape or other, with some events of real occurrence. But if such a congruity should fail in a single instance, your system is overthrown; God has given you no warrant to consider your dreams as portentous. What he declares is infallible; whatever sign he appoints, the thing signified *must*, and will, take place; if, then, that thing fail, it is certain that He never instituted the sign. A *single* failure as completely proves this point, as an hundred, or as an uniform failure would.—Now put yourselves upon thinking; how many instances can you bring to mind of disappointment in your prophetic dreams? Why, then, in opposition to reason and experience, without warrant from God, and contrary to His veracity, do you persist in giving to certain dreams a prophetic character? They who profess to be Christians, should consider that when they countenance this idle belief in dreams by their own concurrence, they cast a stigma upon real prophesy, and make it a subject of irreverence and derision to the profane. As for those who make no pretensions to religion, and yet attach a prophetic character to their dreams, they are guilty of charging God foolishly, together with the most irreverent presumption, in thus pretending that God should deign to hold a correspondence with *them*, which, we must suppose, he vouchsafes sparingly, if at all, even to angels. If, to avoid the sin of unholy presumption, any should deny an intention to impute their dreams to Divine inspiration, they only vary, they do not avoid, their guilt. In that case, instead of paying an irreverent homage to God, they yield an idolatrous homage to something else; that is, they yield it to satan, for he thus becomes the object of their reverence. Such is the consequence of departing from truth, and giving admission to error.

Mankind have always exhibited a wonderful propensity to seek after divinations. A love of the marvellous, together with a curiosity to pry into future events, has ever been a distinguishing trait in the human character, and has led men to pursue very unwarrantable measures in order to gratify this uneasy propensity. In this eagerness to know what is to come, they often lose all proper respect for the Divine Being, who alone can reveal the secrets of futurity. The truth of these remarks has been already shown in the preceding paragraphs; and is still farther manifested in that fondness for *fortune-telling*, which prevails among us. To imagine that God interposes to make known the things

which *fortune-tellers* pretend to disclose, and to make them known in such a manner, and by such means, is offering an affront to the Most High, which, one would think, few could have the hardihood to avow. To ascribe, however, such a disclosure to any other source, is to ascribe it to the prince of darkness; while those who do it thus avow, that rather than forego the indulgence of their wicked curiosity, and in order to obtain their desire, they will propitiate satan, and do him homage. Indeed, I never knew a person who gave credit to fortune-telling, who did not attribute the *art*, in some mode or other to Satanic agency; and who did not, if he went so far as actually to consult a fortune-teller, falter in the apprehension that he was corresponding with the powers of darkness. A *professed* fortune-teller is always, I believe, considered by those who consult him, as a sort of wizzard; as one familiar with wicked spirits; and the more he is distinguished in his *art*, the more he has this repute.—They who consult him, then, must be considered as doing reverence to satan; as doing it wittingly, and without regarding the displeasure of the Almighty. What greater affront can they offer to the Most High; what greater treason can they commit against Him? The absurdity of supposing that any power besides the Almighty can reveal future events, is lost and swallowed up, in the daring and presumptuous wickedness of thus transferring their allegiance from Him, to satan. How did Saul sin in resorting to those who had familiar spirits! And wherein did his sin differ from theirs, who resort to fortune-tellers with the full impression on their minds that they are holding an intercourse with the spirits of darkness? With what less are they chargeable than resorting to satan for that which they dare not ask of the Almighty; or which, if asked, they believe that He will refuse!

Perhaps some may think, that these remarks apply to no individuals among us, and are, therefore, gratuitous. The writer could wish that the case were so; but facts abundantly justify what he has written. There is scarce a town in the country where a fortune-teller would not find employment, should he appear and make known his errand; not indeed by the great body of the people, but such a portion of them as always seek to gratify their idle curiosity, respect what it may, at the expense of every virtuous consideration. Persons moving in the higher circles of gentility and fashion, or the writer is greatly misinformed, have not scrupled to apply to one of those miserable fortune-telling wretches; and so bent have they been upon this darling object, as to set the laws of common decency at defiance. How often

does the same disposition manifest itself over a cup of tea, or a pack of cards! In various ways is the same propensity nursed and kept alive, to the disgrace of society, and the reproach of the Christian name. Such things ought not to be. It is a time when every thing sacred demands that we detach ourselves from the worship of the god of this world, and worship Him, and Him only, who made heaven and earth. While we are attempting, in this land, to overthrow idolatry in distant countries, let us take good heed that no root of paganism remain at home. Our own reformation should be thorough, and co-extensive with our offences. No sin is so small as not to need forgiveness; and none so covert, as to escape the detection of Omniscience.

The writer makes no apology for the remarks which he has made, nor for the length to which he has protracted them. He deems the several topics upon which he has touched sufficiently important to merit a public exposure of this kind. Other notions and practices similar in character to those mentioned, might have been brought into view; but as what has been written may, with little variation, be applied to them likewise, it is judged proper to leave them without further animadversion. *Little children keep yourselves from idols*, is the language of an apostle; a multitude of facts tend to show the propriety of the injunction at the present time; and however habit may have rendered it obsolete with some, it still stands on record for their admonition, and thus will stand to the end of the world. ACLETUS.

*Panoplist,*

## ON THE TIMES.—AN EXTRACT.

THE events of the last quarter of a century, and the signs of the present times, are without a parallel, in the history of the world. Since the commencement of this period, the wheels of Providence have rolled on with unexampled rapidity, *shaking terribly the earth* in their progress, and threatening still deeper and more awful concussions, than have yet been experienced. Within this period, *the fountains of the great* moral *deep have been broken up*, and an overwhelming flood of infidelity has desolated some of the fairest portions of the globe. Within this memorable period, every thing, almost, has been great. *The devil has come down with great wrath.** Under his dark banner, the beast and the false prophet have mustered a mighty host, for the subversion of all existing governments and the destruction of Christianity. The wicked, every where, have been giants

*Rev. xii, 12.

in wickedness, and in many instances giants in power. While they have walked triumphantly through the earth, they have blasphemously *set their mouth against the heavens*, and madly attempted to overthrow the pillars, that support the throne of Omnipotence. Military operations have been conducted on a tremendous scale, and the storm of war has again and again, swept over nearly the whole continent of Europe, with a fury and rapidity wholly unknown and unthought of before. Veteran armies have been destroyed and kingdoms conquered, almost in a day. What are now called mere affairs of outposts would formerly have been considered as great battles. The customary marches of the modern Sennacherib through populous and warlike nations in arms against him, have been such as Hannibal and Cæsar would have deemed it madness to attempt. The lust of dominion has increased with its extension; and the flames of war, which had already consumed nearly every thing valuable thoughout a large part of the old world, have rapidly extended, till the two great continents of Europe and America are wrapt in one mighty blaze.

But we bless God that *in wrath he has remembered mercy:* that there is a bright, as well as a dark side to the cloud, that now hangs over the earth. If the *enemy has been coming in like a flood, the Spirit of the Lord has lifted up a standard against him.* If infidelity has put forth a rank and noxious vegetation, the servants of the Most High have been strengthened to mow it down. If the earth has produced Philistines, the Lord has raised up Sampsons to crush them or put them to flight. If the armies of the living God have been defied by a succession of Goliahs, there have not been wanting Davids to meet them with the sling and the stone. If great efforts have been made to destroy the Church, great and successful efforts have also been made to *lengthen her cords and strengthen her stakes.* If the prince of darkness has put forth all his strength, the Lord has shown himself stronger than he. If the apostles of infidelity and error have been unusually numerous and zealous, so have been the heralds of the cross. If the furnace of Babylon has been heated seven times hotter than usual, the servants of Jehovah have been seen walking untouched in the flame. If *evil men and seducers* have been multiplying and *waxing worse and worse,* the disciples of Christ, we doubt not, have, at the same time, been increasing in numbers and in graces. If the Bible has been attacked with unheard of virulence and blasphemies, it has been defended with unexampled ability and complete success. If, in fine, the dragon has poured forth a flood out of

his mouth after the woman, the earth has helped her by swallowing it up; and, in the mean time, the holy waters from the Sanctuary have begun to flow, in gentle, increasing and fertilizing streams, through the desolate regions of paganism.

Yes, (O cheering thought,) God is according to ancient promise *building the walls of Zion in troublous times.* It is within the short, but momentous period, which we have been contemplating, that HUNDREDS of Bible Societies, and almost all the missionary societies now in existence, have been formed. It is within this period, that Christians of various denominations, in Europe, Asia, and America, have brought their free-will offerings to God, for the promotion of his cause, with a zeal, and *largeness of heart* never equalled since the days of the Apostles. And it is within this period, more especially the latter part of it. that efforts to do good, whether on a large scale or a small one, whether at home or abroad, have been eminently crowned with the Divine blessing.

## REVIEW OF BEECHER's SERMON.

*A reformation of morals practicable and indispensable: A Sermon delivered at New-Haven, on the evening of Oct. 27, 1812. By* LYMAN BEECHER, *Pastor of the First Church in Litchfield, (Conn.)* New-Haven printed—Utica re-printed by Merrell & Camp, pp. 32.

MR. BEECHER'S Sermon was preached with the avowed object of pointing out the instant necessity of vigorous and united efforts, on the part of all the wise and good, for the preservation of our moral and religious institutions. The discourse is characterized by perspicuity, plainness and good sense. We regard it as a handsome specimen of clear, strong thinking, and good writing.—The sentences are generally short, simple and pointed.—The style is every where manly, often distinguished by a nervous conciseness, sometimes boldly figurative, and towards the close marked by a good degree of genuine pathos. The thoughts, for the most part, are *quasi* familiar; i. e. such as, when suggested, make us wonder why they never struck us just so before. The divisions are natural, and the various illustrations striking. Mr. Beecher comes, like a man of business and skill, directly to the point. He "speaks right on." He is too ardent in the pursuit of his object, to turn aside after flowers, or even to gather them, when they come in his way. If he was ever troubled with the tempta-

tion, which so easily besets many writers, to sacrifice strength to smoothness, and *sense* to *sound*, he has evidently triumphed over it. Not that he appears to be an enemy to all ornament, or to despise the use of the file. For if his periods are sometimes abrupt, they are often well turned, and never obscure. If the bones and sinews and muscles are in some places rather too visible, in others they are handsomely, if not elegantly, covered. If his figures are not invariably supported throughout to the full satisfaction of a mere critic, they are judiciously chosen, and pertinently introduced.

But it is time to give our readers an opportunity to judge of the discourse for themselves, so far as we can do it, by presenting them with a brief analysis, and a few extracts. The text is found in Ez. xxxiii, 10. *Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how should we then live.* Mr. Beecher's doctrine from these words is, "That a work of reformation, in a time of great moral declension, is a difficult, but by no means an impracticable work." To illustrate and enforce this doctrine he proposes,

I. To consider some of the diffiulties, which may be expected to impede such a work,

II. To show, that it is, notwithstanding, entirely practicable.

III. To consider some of the ways in which it may be successfully attempted: And

IV. The motives to immediate exertion.

The difficulties which the preacher anticipates, are such as result from the number and character of those who must be affected by such a work; particularly from the selfish who thrive on the vices of others—from those whose friends are immoral—from the timid, falsely called peacemakers—from the indolent—from those who are too much absorbed in their own concerns to think of the public weal—from the slaves of popularity—from the unmanly dejection of some, and the unwarrantable expectations of others, that Providence will intespose to save us, without the use of means—from the cry of *innovation*, on the part of some, and of *no danger*, on the part of others.

This part of the discourse abounds with just and striking observations. We copy the portrait of one class, denominated by the author *neutrals*, at full length.

"Many would engage in the enterprize cheerfully, were they quite certain it could be done with perfect safety. But perhaps it may injure their interest or affect their popularity. They take their

stand, therefore, on this safe middle ground—They will not oppose the work, for perhaps it may be popular: And they will not help the work, for perhaps it may be unpopular—They wait, therefore, till they perceive whether Israel or Amalek prevail, and then, with much self complacency, fall in on the popular side.

"This neutral territory is especially large in a republican government, where so much emolument and the gratification of so much ambition depend upon the suffrages of the people. It requires no deep investigation to make it manifest to the candidate for suffrage, that if he lend his influence to prevent travelling on the Sabbath, the Sabbath-breaker will not vote for him: if he lay his hand upon tippling shops, and drunkards, the whole suffrage of those who are implicated will be turned against him. Hence many who should be a terror to evil doers, do bear the sword in vain. They persuade themselves that theirs is a pecular case, and that for them it is not best to volunteer in the work of reformation." pp. 5, 6.

To prove, under his second head, that, notwithstanding all the impediments before mentioned, a reformation is practicable, the author adduces the positive commands of God, armed with fearful penalties. He also appeals to facts; such as the reformation from Popery; the abolition of the slave trade, in England and in our own country; the remarkable reformation of the Jews in the time of Ezra and Nehemiah; and the success of moral societies established at different periods in Great Britain and America. The following short paragraph contains a reproof too eloquent and too just to be omitted.

"A thousandth part of the study and exertion and expense and suffering endured to achieve our independence, would be sufficient, with the divine blessing, to preserve our morals, and perpetuate our liberties for ever. Should a foreign foe invade us, there would be no despondency, every pulse would beat high, and every arm would be strong. It is only when criminals demand the surrendry of our laws and institutions, that all faces gather paleness and all hearts are faint. Men who would fly to the field of battle to rescue their country from shame, tremble at the song of the drunkard, and flee, panic struck, before the army of the aliens," pp. 9, 10.

Having, as we think, fully established the practicability of a reformation of morals among ourselves, Mr. Beecher proceeds, under his third head, to consider some of the ways in which the great work may be successfully attempted.—The public attention, he says, must be awakened to the necessity of a reformation, "by sermons, and conversation, and tracts, and news-papers, and magazines." The better part of the community must be reformed.

"In a time of general declension, some who are comparatively virtuous, perhaps professedly pious, yield insensibly to the influence

of bad example. Habits are formed, and practices are allowed, which none would indulge in better days, but the openly vicious.—Each says to his own indulgence, "is it not a little one?" But the aggregate guilt is great, and the aggregate demoralizing influence of such license, in such persons, is dreadful. It annihilates the influence of their good example, tempts the inexperienced to enter, and the hardened to go on in the downward road, and renders all efforts to save them unavailing. If we would attempt therefore successfully, the work of reformation, we must make the experiment first upon ourselves. We must cease to do evil and learn to do well, that with pure hands and clear vision we may be qualified to reclaim others.—If our liberty, even in things lawful, should become a stumbling block to the weak or the wicked, it may be no superfluous benevolence, to forego gratifications, innocent in themselves, that we may avoid the appearance of evil, and cut off occasion of reproach from all whom our exertions may provoke to desire occasion."* p. 13.

**The rising generation must be religiously educated. The laws against immorlality must be promptly executed; and the righteous connection between sin and shame must be preserved. Each of these topics is discussed by the ingenious author, at considerable length. and with his usual ability.—We earnestly recommend the following extract to the serious consideration of our readers.**

"To secure then, the execution of the laws against immorality, in a time of prevailing moral declension, an influence is needed distinct from that of the government, independent of popular suffrage, superior in potency to individual efforts, and competent to enlist and preserve the public opinion on the side of law and order.

"This most desirable influence, as we have before observed, has been found in local voluntary associations, of the wise and the good, to aid the civil magistrate in the execution of the laws. These associations are eminently adapted to answer their intended purpose. They awaken the public attention, and by the sermons, the reports, and the conversation they occasion, diffuse much moral instruction.

"They combine the wisdom and influence of all who desire to prevent crimes, and uphold peace and good order in society. They have great influence to form correctly the public opinion, and to render the violation of the law disgraceful, as well as dangerous.

"They teach the virtuous part of the community their strength; and accustom them to act, as well as to wish, and to pray.

"They constitute a sort of disciplined moral militia, prepared to act upon every emergency, and repel every encroachment upon the

*"Upon this principle, it is presumed, the General Association of this State have recommended to the District Associations, that they abstain from the use of ardent spirits at their various ecclesiastical meetings; and to the churches that it be understood that civility does not require, or expediency permit, the introduction of ardent spirits as a part of hospitable entertainment at social visits."

liberties and morals of the state. By their numbers they embolde the timid and intimidate the enemy; and in every conflict the re sponsibility being divided among many, is not feared.

"By this auxiliary band, the hands of the magistrate are strength ened. The laws are rescued from contempt, the land is purifiec the anger of the Lord is turned away, and his blessing and protectio restored.*

"If besides these local associations, a more extented concert coul be formed of wise and good men, to devise ways and means of sup pressing vice and guarding the public morals; to collect facts an extend information, and in a thousand nameless ways to exert a sa lutary general influence; it would seem to complete a system of ex ertion, which, we might hope, would retrieve what we have lost, an perpetuate forever civil and religious institutions. Associations c this general nature for the promotion of the arts and sciences, hav exerted a powerful influence, with great success; and no reason it i presumed can be given, why the cause of morals, may not be equa ly benefitted by similar associations." pp. 17, 18.

**The motives to immediate exertion, which Mr. Beeche brings forward, in this discourse, are selected with judgmen and urged with becoming earnestness. They are drawn fro the magnitude of the interest at stake; the danger of delay the guilt that we shall contract if we give up our laws and insti tutions:—from the present and impending judgments of God from the incalculable advantages to be achieved by a speed reformation; from the commands and promises of Jehovah from the success with which he has crowned efforts alread made; from the approach of the millennium, and the judg ment of the great day.**

**We cannot doubt, that such of our readers, as have no seen this discourse, would derive much pleasure from th perusal of extracts far more extended than we can afford t**

* "The writer would not be understood to recommend an indiscriminate a tempt, to erect local societies to aid the civil magistrate in executing the law In some instances grand jurors have done their duty with entire success. I others, the authority of the whole town have met and resolved, and publishe their resolutions faithfully to execute the laws. Heads of families have assoc ated to restrain and guard their children and servants. Individuals withou the formalities of an association, have met occasionally to converse togethe concerning existing evils in society, and the proper method of preventing them resolving to exercise their best discretion to promote a reformation. In othe cases, where circumstances dictated the necessity and expediency, regular a sociations have been formed; and always, when prudently conducted, wit decisive effect. The manner of exertion may however, be safely left to loc discretion. For in whatever shape reformation, in any place, has been ser ously attempted it has always succeeded, and with far less difficulty than wa anticipated."

ive them. But our object is to *recommend*, not to *supercede*, he sermon. We cannot, however, dismiss it, without borowing two more extracts. The first pourtrays in glowing olors, the madness of giving up our institutions, without the nost strenuous efforts to preserve them; and the other preents us with a concise, but affecting view of the judgments f God which *we* feel, and of those which we have reason to ear.

"The hand that overturns our laws and altars, is the hand of death nbarring the gate of Pandamonium, and letting loose upon our nd the crimes, and the miseries of hell. If the Most High should tand aloof, and cast not a single ingredient into our cup of trembling, t would seem to be full of superlative woe. But he will not stand loof. As we shall have begun an open controversy with him, he ill contend openly with us. And never since the earth stood, has been so fearful a thing for nations to fall into the hands of the living od. The day of vengeance is in his heart, the day of judgment as come; the great earthquake which sinks Babylon is shaking the ations, and the waves of the mighty commotion are dashing upon very shore. Is this, then, a time to remove foundations, when the arth itself is shaken? Is this a time to forfeit the protection of God, hen the hearts of men are failing them for fear, and for looking af- r those things which are coming on the earth? Is this a time to run pon his neck and the thick bosses of his buckler, when the nations re drinking blood, and fainting, and passing away in his wrath? Is his a time to throw away the shield of faith when his arrows are runk with the blood of the slain? To cut from the anchor of hope, hen the clouds are collecting and the sea and the waves are roarng, and thunders are uttering their voices, and lightenings blazing the heavens, and the great hail is falling from heaven upon men, nd every mountain, sea and island is falling in dismay from the face f an incensed God?

5. "The judgments of God which *we* feel, and those which imend, call for immediate repentance and reformation. Our country as never seen such a day as this. By our sins we are fitted to deruction. God has begun in earnest, his work, his strange work, of ational desolation. For many years the ordinary gains of industry ave to a great extent been cut off. The counsels of the nation have y one part of it been deemed infatuation, and by the other part ora- ular wisdom: while the action and reaction of parties have shaken ur institutions to their foundations, debased our morals, and awaened animosities which expose us to dismemberment and all the orrors of civil war. But for all this his anger is not turned away, ut his hand is stretched out still. On our seaboard are the alarms nd the plagues of war. On our frontiers is heard too the trumpet war, mingling with the war-whoop of the savage, and the cries nd dying groans of murdered families. In the South, a volcano, hose raging fires and murmuring thunders have long been suppress- l, is now with loud admonition threatening an eruption. In the

midst of these calamities, the angel of God has received commission to unsheath his sword, and extend far and wide the work of death. The little child and the blooming youth, the husband and the wife, men of talents and usefulness, the ministers of the sanctuary, and the members of the church of God, bow before the stroke and sink to to the grave.

"That dreadful tempest, the sound of which, till late, was heard from afar, borne across the Atlantic, has at length begun to beat upon us. And those mighty burnings, the smoke of which we beheld from afar, have begun in the nation their devouring course. Nothing can avert the tempest, and nothing can extinguish our burning, but repentance and reformation. For it is the tempest of the wrath of God, and the fire of his indignation." pp. 23, 24.

**Upon the whole, we wish this timely discourse to be extensively circulated, among all classes of people;—and the reason is, we think it eminently calculated to do good, by instructing those who need instruction; by reproving the selfish and the supine; by imparting hope and courage to the timid; by confirming the wavering; and by animating the most zealous, in the great work of reformation, to more fervent prayer and more vigorous exertions.—*Panoplist.***

## REPORT OF THE ONEIDA BIBLE SOCIETY.

THE REPORT OF THE DIRECTORS OF THE ONEIDA BIBLE SOCIETY, AT THE ANNUAL MEETING OF THE SOCIETY IN CLINTON, (TOWN OF PARIS,) JANUARY 19, 1814.

THE Directors, in conformity to the 8th Article of the Constitution, respectfully submit to the Society the following REPORT:

The Treasurer's account for the last year, as examined and approved by the auditors, *Arthur Breese*, Esq. and Rev. *Oliver Wetmore*, is as follows, to wit:

*Dr. The Oneida Bible Society in account with W. G. Tracy, Treas'r. Cr.*

| | | | | | |
|---|---|---|---|---|---|
| 1813. April 20. 1814. | To amount paid the purchasing Committee | $320 | 1813. J'n. 13 | By balance of last year's account in cash | $70 99 |
| | To do. do. | 65 | | Received in subscriptions, donations, and contributions | 379 70 |
| Jan. 5, | To balance in the hands of the Treasurer, notes unpaid $360 | | | By Kane and Van Rensselaer's note for life subscriptions | 330 |
| | In cash 65 69 | 425 69 | | By Seymour Tracy's note | 30 |
| | | 810 69 | | | $810 69 |

The purchasing Committee had in their hands unexpended at the date of the last Report $16 61½

| | | | | | |
|---|---|---|---|---|---|
| 1815. April 20. 1814. | Rec'd of the Treasurer | 320 | 1813. May, | They have paid the following sums: To Messrs. Hudson & Goodwin for Bibles | $320 |
| | Do. do. | 65 | | For postage | 1 11 |
| Jan. 5, | Rec'd. a donation | 1 | | Balance on hand | 81 50½ |
| | | 402 61½ | | | 402 61½ |

They have purchased of Messrs. Hudson & Goodwin, Hartford, Connecticut, 600 Bibles at 62 1-2 cents each, and the Committee are still indebted to them for Bibles, boxes and transportation to New-York $58 25. The Committee are still indebted in part for the transportation of Bibles the two last years, but have not been able to obtain the account. The sum in their hands is supposed adequate to the payment of the debts of the Committee.

The distributing Committee make the following Report of the reception and distribution of Bibles since the last annual meeting, to wit:

| | | | |
|---|---|---|---|
| On hand at the last meeting, exclusive of those allotted to agents, | 175 | The Committee have the last year delivered to agents Bibles which had not previously been allotted to them, | |
| Bibles allotted to agents who have not sent for them— | | In Cortland county | 100 |
| In Herkimer county | 50 | Madison | 24 |
| St. Lawrence | 100 | Oneida | 68 |
| Onondaga | 23 | Chenango | 100 |
| Cayuga | 75 | And have themselves distributed to the necessitous | 129 |
| Rec'd from purchasing Committee | 600 | And have on hand for distribution | 600 |
| | 1021 | | 1021 |

The whole number distributed since the formation of the Society is 2003. The Committee suppose the Bibles on hand may be distributed before a new supply can be obtained.

A communication has been received from the New-York Bible Society, soliciting the co-operation of this Society in printing the Bible in the French language. It is ascertained that the scriptures can now be advantageously communicated to the French inhabitants of Louisiana. They form a large portion of the population of this territory. Their Bishop, a Roman Catholic, will encourage the circulation of the Bible. It is now scarcely to be found among them in their own language.

The Directors, feeling the importance of supplying these people with the word of life, have voted that $200 shall be appropriated to promote this interesting object; and have directed the Treasurer to transmit the same to the committee of the New-York Bible Society.

It is hoped that some of these Bibles will be received by the French inhabitants of Canada.

It is pleasing to observe the steady operation of principle in prosecuting the design of this Society. That many, in this section of the country, obeying, not the impulse of transient emotions, but the dictates of persevering benevolence, present their yearly offerings to the Lord.

The unwearied and increasing efforts which are made in our own land, in Europe and in Asia, by those who feel for the best interests of men, while they excite our gratitude to him who has the hearts of all in his hand, have a strong tendency to invigorate our own exertions.

By the 5th Report of the Philadelphia Bible Society, it appears, that since its commencement it has distributed 7245 Bibles. Their

Stereotype press is now in operation. It has already printed 7500 copies of the Bible, and is engaged in another edition of 2500. Considering the style of execution this is esteemed the cheapest edition of the Bible published in this country.

From the fourth annual Report of the New-York Bible Society, it appears, that since its organization it has distributed 8239 Bibles.

The fourth annual Report of the Connecticut Bible Society states, that since its formation 7644 Bibles have been distributed. They have also voted to remit to India $500, to forward the printing of the scriptures in the Eastern languages, which had been retarded by the loss of paper and types at Serampore.

The first annual Report of a new Bible Society, under the title of the Otsego County Bible Society, has been received.

A female Bible Society has also been formed in this state at Geneva, on Seneca Lake.

A number of young men, in the city of New-York, have formed a respectable association under the name of the Auxiliary New-York Bible Society.

Another society has been instituted at Salem, in the county of Washington.

A similar institution has commenced at Springfield, (Mass.) under the title of the Hamden Bible Society. Another in the District of Maine. Another in Rhode-Island, and an Auxiliary Bible Society in Philadelphia. The first Report of the Bible Society at Nassau Hall, composed of the officers and students of the College at Princeton, has been received. The Philadelphia Bible Society is endeavoring to promote the formation of Auxiliary Societies in the state of Pennsylvania.

The mission of Messrs. Schermerhorn and Mills to the west and south, has been attended with happy effects. The formation of the Ohio Bible Society at Marietta, of the Nashville Bible Society in Tennessee, of the Mississippi Bible Society at Natches, and of the Louisiana Bible Society at New-Orleans, has been some of the fruit of their labors. The whole number of such societies known to be in existence in this country is twenty-seven. From the District of Maine, to New-Orleans, the United States are blessed with these benevolent associations. In them party forgets its bitterness, and the various denominations of Christians unite in harmony to diffuse among the poor the gospel of salvation. Many thousand Bibles are thus annually dispersed among the necessitous in our land. This is scattering immortal seed, which will produce, we trust, a rich harvest of piety on earth, and of perfect holiness and happiness in heaven.

While the English nation is groaning under the pressure of heavy taxes, we contemplate with pleasure and astonishment the efforts of the British and Foreign Bible Society. It has now been in operation above nine years, and has distributed 634,519 Bibles and Testaments. The receipts for the last year were 76,450*l.* sterling, about $340,000.

Under the fostering care of this noble institution other societies have been established on the continent. They have been formed

recently at Presburgh in Hungary, at Zurich in Switzerland, at Stutgard the capital of Wertembergh, at Altona, at Osnabruck, at Lubeck, at Frankfort, and one in Swedish Pomerania.

A society which promises extensive usefulness, has been established in the Russian Empire. The circumstances which led to its formation are a remarkable evidence of an overruling Providence.—The Emperor Alexander has taken a deep intererest in its success. He has presented it with 25,000 rubles,* and is an annual subscriber of 10,000. All ranks and denominations have harmoniously united for the diffusion of the Scriptures through this extensive Empire.

In Finland a Bible Society has been formed, and an edition of the Bible in the Finnish language is in the press at St. Petersburgh.

It is worthy of remark, that some Catholic priests have cordially co-operated with the designs of these societies. When the existing relations between Great-Britain, and Spain and Portugal, are considered, the success of their united efforts against their common enemy, the rapid revolution which is taking place in the religious opinions of the latter kingdoms, it appears highly probable, that a vast field will be opened in these nations, and in their dependencies in Europe and America, for the diffusion of the word of life.

In Asia, the translation and printing of the Scriptures, in the languages of the East, is progressing. The value of the property lost by the fire at Serampore, has been more than made good by the liberal donations of the beneficent.

The late act of the British Parliament for admitting Christian teachers into India, has opened an unbounded field for the exercise of benevolence in these nations, now covered with gross darkness.—This act, so honorable to the nation, has been past in a triumphant manner. Wherever Missionaries are sent, if permanent good is effected, they must carry the Bible in their hands in the language of the natives. It is hoped that through the exertions of the disciples of the cross, this book will soon become an acceptable present to many thousands and millions of those, who are now stupid idolators. In this quarter of the world, two respectable societies have been formed, one at Calcutta, and one in the island of Ceylon.

Do not these facts seem to justify the belief, that God is silently preparing the means for the conversion of the nations? May we not hope that the seed, which his Providence is scattering through the earth, will be quickened by his Spirit? Is it improbable that we now discern the first glimmering of the dawning of the Millennial day? We ask all to give in proportion to their ability. The mite of the widow will not be forgotten before God. The wants of millions are an imperious call upon your charity. The destitute of our own land have the first claim upon your beneficence, but let your views also be extended to the multitudes in foreign countries, who are groping in the darkness of the shadow of death.

* The value of a Russian Ruble is one dollar.

After the reading of the Report, the Society proceeded to the election of the following officers for the ensuing year:

JONAS PLATT, *Esq. President,*
*Rev.* ASAHEL S. NORTON, *Vice-President,*
*Rev.* HENRY DWIGHT, *Corresponding Secretary,*
ERASTUS CLARK, *Esq. Recording Secretary,*
*Mr.* WILLIAM G. TRACY, *Treasurer.*

DIRECTORS.

Rev. *Azel Backus*, D. D.
—— *Abraham Williams,*
—— *James Southworth,*
—— *Samuel F. Snowden,*
—— *Israel Brainerd,*
—— *Oliver Wetmore,*
—— *James Eells,*
—— *John Frost,*
Rev. *Calvin Bushnell,*
—— *John Eastman,*
—— *Samuel Rich,*
*Geo. Huntington*, Esq.
*John Lincklaen*, Esq.
*Henry M'Neil*, Esq.
*Arthur Breese*, Esq. &
Mr. *Nathaniel Butler,*

## REPORT OF THE DIRECTORS OF THE (LONDON) MISSIONARY SOCIETY, MAY 13, 1813.

(Concluded from page 320.)

Mr. Read, who teaches a school at *Amlamgoddy*, is appointed to superintend the schools (in number about twenty-eight) in the district of Galle. He found them in a deplorable state, owing partly to the negligence of the masters, and partly to the reluctance of the natives to send their children to school. But there is reason to hope, that by the encouragement now given to the schools by the Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese language,† which may shortly be expected, the Missionary prospects will soon become much brighter, especially if some able English Missionaries can be sent to labor there. "I hope, (says a gentleman resident in Ceylon,) the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country; never was such a harvest as is prepared for the reapers."

The Directors have been informed, that Mr. Palm and Mr. Ehrhardt have, by the kindness of Government, been appointed to two of the churches, and are so provided for, that the Society will be relieved from the expense of their future support.

Before we quit this part of the globe, it will be proper to notice the efforts which have been made in this country, in favor of the

*LASCARES AND CHINESE*,—who, having navigated British vessels from India, usually reside some months in this metropolis, before their return. The Committee, to whom the business was entrust-

† An Auxiliary Bible Society has been formed in Ceylon, under the auspices of the Governor and most respectable residents, from which, by the blessing of Heaven, the most pleasing results may be anticipated. The people will soon have the Scriptures not only in the Tamul, but in the Cingalese language.

ed, report, that, in pursuing the object of their designation, they have not been exempt from difficulties; but that they have engaged two persons, who, during their leisure hours, have, in the space of eight months, made considerable progress in the Bengalee language, in which they are able to read the New Testament with tolerable ease, and that each of them has translated two tracts into that tongue; and the Committee hope they will soon be enabled to converse with the Lascars on the subject of religion, and ultimately prove of great use to them;—a third also has for some months past applied himself, in his leisure hours, to the Chinese language, that he is no less indefatigable in his pursuits, and that his prospect of success is no less pleasing than that of his fellow-laborers beforementioned. The Directors next pass on to

*CHINA*—an empire so vast, so populous, and so idolatrous, that it cannot be mentioned by Christians without exciting sentiments of the deepest concern. On the shores of this immense country our excellent brother, Mr. Morrison, has persevered, for several years, in his solitary, but most interesting labours—in translating into the language of more than three hundred millions of the benighted descendants of Adam, the Scriptures of Truth. Mr. Morrison, whose acquaintance with the Chinese language has, perhaps, seldom been exceeded by any European, has completed his Grammar of the Chinese Language, which he has presented to Lord Minto, Governor General of Bengal; he has printed his translation of the Gopel of Luke, a single copy of which he has sent to the Directors, whose gratitude to the British and Foreign Bible Society, for their second generous donation to Mr. Morrison, in aid of his Chinese version of the Scriptures, induced them immediately to present that copy to the Committee, that they might deposit in their Biblical Library a book of so much interest, and to the production of which they had so liberally contributed. The directors have also presented to the Committee the only printed copy transmitted from Vizagapatam, of the Gospel of Mark in the Telinga language, translated by our Missionaries. And the Directors feel a pleasure in again acknowledging with unfeigned respect and affection their obligations to that excellent Society, in whose growing greatness and usefulness they exceedingly rejoice, for the readiness with which, on every application, they have furnished Bibles for their Missionary stations in different parts of the world.

Mr. Morrison has transmitted to us the copy of an Edict, which was issued by the emperor of China,* whereby printing religious books and establishing preachers are made capital offences. The Roman Catholic Missionaries at Pekin have been silenced, and some of them imprisoned, till they can be transported to Europe. Mr. Morrison however proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a Catechism in the Chinese language, and also a tract on the Way of Salvation. "I must," he says, "go forward, trusting in the the Lord. We will scru-

*See a copy of this edict in No. xxiv. of the Miss. Trans.

pulously obey Governments, as far as their decrees do not oppose what is required by the Almighty; I will be careful not to invite the notice of Government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been more than realized. In the midst of discouragement, the practicability of acquiring the language, in no very great length of time, of translating the Scriptures, and of having them printed in China, has been demonstrated. I am grateful to the Divine Being, for having employed me in this good work, and should I die soon, it will afford me pleasure in my last moments."—"When I am dead, God may raise up some Chinese who will republish these, and thereby proclaim to the millions of his countrymen the Unity of God, the redemption that is in Christ, with all its preceding and consquent doctrines, and these may lead to the eternal life of many. Little as has been done, I did not expect, four years ago, that by this time so much would have been effected; if the labor had been a million times more, I should not have regretted it."

The Directors hope that, notwithstanding the imperial edict (which there is reason to think will not be severely acted upon, especially in the provinces), many copies of the translation will, by means of merchants and sailors who frequent Prince of Wales's Island, Java, and other adjacent countries, find their way into the heart of the empire, and that God will bless his own word to the salvation of many, and possibly the very prohibition may excite in the people a greater curiosity to obtain and peruse it.

Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that in case of his death it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who they hope will prove an acceptable fellow labourer. The Directors have also, according to Mr. Morrison's earnest recommendation, determined on commencing a mission to the populous island of Java, in which it is said there are thirty millions of inhabitants, including two hundred thousand Chinese, among whom the Scriptures may be freely distributed. It ought not to be forgetten, that the zeal of our worthy brother has also been manifested by promoting among the European residents at Canton a subscription towards the Auxiliary Bible Society at Calcutta, to the treasurer of which he has transmitted 285 dollars.

## WEST INDIES.

*TOBAGO.*—It was the intention of the Directors, as intimated in the last Report, to remove Mr. Elliot to New Carlisle, but they have yielded to his wishes to continue a longer time at Tobago. The chapel erected here, which will seat about two hundred persons, was opened in May last, and a tolerable number of persons, both white and black, attended. Mr. Elliot hopes that his labors are not altogether fruitless; the morals of many of the negroes are improved; and one of the managers informs him that he frequently hears them reproving each other for sin; a few also seem to be truly concerned for the salvation of their souls. A serious gentleman from England

who visited the island, and observed Mr. Elliot's labors, has given the Directors a more favorable report of the Mission than they had before received. There seems also to be a prospect of reducing the expense of the Mission, by the contributions of some of the planters.

*TRINIDAD.*—At Trinidad Mr. Adam continues to preach to the white and coloured people, and to the slaves, in the chapel which he has erected at the town called Port of Spain, as well as in other parts of the island; labouring not only on the Lord's days, but at frequent meetings held in the week, for the purpose of catechising the negroes. We believe that Mr. Adam labours both faithfully and usefully, but through the failure of business, the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

*DEMARARA.*—Mr. Wray still labours at Le Resouvenir, in the colony of Demarara. Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recal a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." This public measure was accompanied with the most friendly assurances of the Governor to the Missionaries of his support, as he considered their exertions to be highly useful to the community. His Excellency was also pleased to make a handsome present towards the support of the Mission. He also desired them to undertake the instruction of the soldiers' children, for which a small salary is to be allowed. The good effect of this magisterial encouragement soon became apparent in the attendance of the slaves, six or seven hundred of whom attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach each other. Several have been baptized and admitted to the Lord's Supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davis has finished and opened a large chapel at George Town (formerly called Staebrook) which is attended by a very considerable number of people of different colours. It is supposed that about 1000 negroes attend. The inhabitants of the town contributed more than 600l. towards the building, and about 60l. was subscribed by the poor negroes, who gave half a bit (or two-pence-halfpenny) each. But the debt still remaining on the place is very large. An Auxiliary Missionary Society, including people of colour and slaves, has recently been formed at George Town, whose subscriptions amount to 80l.

*BERBICE.*—A new, and, we trust, a wide door of usefulness appears to be opening in the adjoining colony of Berbice, distant from

Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be well supplied, of which they have some prospect, three Missionaries who had been educated at Berlin and Rotterdam having been sent over to England, by the Dutch Society, in consequence of their own inability to employ them. One of these Missionaries is at present intended for Java, and two others for Demarara and Berbice. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

*OTAHEITE.*—From the Missionaries who returned to Otaheite from New South Wales in May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter; nor have they been favored with any information concerning them from the Rev. Mr. Marsden at Port Jackson, since his letter of September 21, 1811. The last information is from Mr. Davies, who had embarked for Otaheite, dated Paramatta, October 14, 1811, in which he fully states the reasons which determined him and several more of the Missionaries to resume the undertaking, their willingness to encounter any difficulties which might occur, and their cheerful expectation of ultimate success. Mr. and Mrs. Davies have probably followed their companions to Otaheite. The Directors have been long anxious to hear of their safe arrival and agreeable reception at the island; but so difficult is it to maintain a communication with this distant part of the earth, that they and the Society must still exercise their patience. The Directors however have repeatedly written to the Missionaries, and have also sent out supplies, to the care of Mr. Marsden, of such articles as they are supposed to need.

*CANADA.*—Mr. Smart, who left England in June 1811, is now at Elibabeth Town, in Upper Canada, where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty, to two or three hundred, and their attention to the word greatly improved. He has reason to hope that his labors have been useful to the souls of his hearers. "Their attention, (he says) to the preached gospel, for the last six or nine months, is such as I never witnessed in England; their anxiety for my comfortable and permanent settlement was also very great." This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from

an American fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighborhood. When he wrote last, it was within the sound of the cannon; hitherto, however he has been preserved, and he entreats the prayers of the Society. His preaching circuit is considerable, extending fifty miles in length, and twenty-five in breadth; but his strength has been proportioned to his labors.

Mr. Cox, who was intended for St. Mary's Falls, received so discouraging an account of that place that he thought it his duty not to proceed to it until he heard from the Directors; who, on the consideration of the subject, consented to his staying in Canada, where many who wish to hear the word are totally destitute of it. Mr. Cox was for a short time at Matilda, but soon removed to Augusta, in the county of Granville, where his labors have proved very acceptable.

Mr. Spratt, who went to America with a view of proceeding to India, having been so ill at Philadelphia that it was judged altogether improper for him to venture on such a sultry climate, has removed for the present to Quebec, where he supplies the congregation of Mr. Dick, while on a visit to this country. His health is improved, and we hope that hereafter he will be able to take a part in some important Mission.

The Directors, yielding to the solicitations of some pious friends deeply interested in the religious welfare of Newfoundland, have consented to send Mr. Hyde, who was for a short time at Gosport, to St. John's at present destitute of a minister, where he is to preach for a year or two, till the people are provided with a settled pastor; and then to labour in other parts of the island, where the gospel is most needed, and to which the providence of God may appear to direct.

The Directors have not yet been able to send a minister to New Carlisle, though the people in that country are very desirous of hearing the word.

*MALTA.*—Mr. Blomfield, who was sent out in 1811, to promote the knowledge of the gospel among the Greeks, was directed to reside for a time at Malta, where he might have an opportunity to learn the Italian language, and to perfect himself in modern Greek, as well as to obtain the best information concerning the place to which he might afterwards direct his course.

Mr. Blomfield applies himself diligently to the modern Greek, and has made progress in writing and speaking it. He is anxious to pursue the principal object of his Mission, and has had pressing invitations to the island of Zante. In the mean time he preaches to a number of Englishmen resident at Valetta, and it is believed with spiritual advantage to many. He is also active in distributing copies of the Scriptures, of Dr. Doddridge's Rise and Progress in Italian, and religious tracts, some of which are sent to Sicily, &c. He was informed that a gentleman who visited the Morea, left two Greek Testaments at a convent, with which the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary

religious ceremony. Malta appears, from its commercial and local circumstances, to be an important Missionary station, and if Mr. Blomfield proceeds to the continent or to the Greek islands, it seems desirable that he should be succeeded by an able and active minister of the gospel, who may have opportunity to render essential services to the cause of true religion in all the countries bordering on the Mediterranean.

*SEMINARY.*—The present number of the students at Gosport is nine. Five of these, Messrs. Skinner, Dawson, Kempton, Thompson, Fyvie are regular students. Messrs Le Brun and Bellot (of French extraction) are in part supported by the Society, and are under its patronage. Messrs. Kam and Bruckner, who had previously studied at Berlin and Rotterdam, sojourn at Gosport only until they are ready to depart for foreign stations. All are diligent in their studies, devoted to the work, and promise to be useful Missionaries in Jesus Christ. An addition to the number of students is likely soon to be made.

*FRENCH PRISONERS.*—As our holy religion teaches us to love even our enemies, the Directors thought it their duty to pay some attention to the French prisoners in different parts of this country. At the depots of Forton and Porchester, near Gosport, and on board the prison ships in Portsmouth harbor, the Rev. Mr. Perrot from Guernsy, and the students at the Rev. Mr. Bogue's, have. by the permission of Government, preached the gospel, and established among the prisoners little libraries of useful books, including Dr. Doddridge's Rise and Progress, in French and Italian, and Mr. Bogue's Essay, a large edition of which has lately been printed. The Rev. Messrs. Cope of Launceston, and Cobbin of Crediton, have also taken the pains to travel to the prison at Dartmoor, where they have repeatedly preached to the numerous prisoners, distributed tracts, and established libraries of a similar nature to those at Forton and Porchester.

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The Directors now submit to the candor of the Society this brief recital of their proceedings, and thus conclude the duties of their office for the year. To the best of their ability they have conducted the affairs of this Institution, which are annually growing in extent and importance. The number of Missionaries employed by this Society has been continually increasing, as the Directors have been assiduous both in establishing new Missions, and in augmenting the efficiency of those previously commenced. In the populous regions of British India, a boundless field presents itself to the laborers, and a work is begun which already promises a plentiful harvest. In Africa, several favored spots begin to blossom as the rose; and in the Western Isles many of the sable and enslaved children of Ham are rendered, by the gospel of Jesus, "free indeed." Many more laborers are ready to consecrate their services to the Lord, saying, "Here are we, send us." While the friends of the Institution, more liberal than ever, especially in the formation of numerous Auxiliary

Societies, by pouring their abundance into our treasury, loudly and practically say—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

*Receipts and Disbursements from April* 1, 1812, *to April* 1, 1813.

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| Amount of Collections, Subscriptions, Donations, Dividends, &c. | £15,377 4 5 | Balance due to the Treasurer, brought from last account - - - - - | £1,184 8 7 |
| | | Disbursements on account of the several Missions | 8,985 10 3 |
| | | The purchase of sundry Exchequer Bills - - | 5,101 5 7 |
| | | | 15,271 4 5 |
| | | Balance in the hands of the Treasurer - - - | 106 0 0 |
| | | | £15,377 4 5 |

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ON Wednesday the 15th Sept. last, *The American Board of Commissioners for Foreign Missions*, held their annual meeting in Boston. The day following the anniversary sermon was delivered at the First Church, in Chancery Place, to a large and respectable audience, by the Rev. Dr. DWIGHT, President of Yale College.—The pertinent words of the Savior, John x, 16, were his text.—"*Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*" The discourse was, in a peculiar degree, appropriate, interesting and eloquent throughout. The collection at the close of the exercises, for the funds of the board, amounted to FIVE HUNDRED DOLLARS. In addition to this, the sum of *one hundred pounds sterling* was presented to the board, by one of its members, who was absent.* The music on this occasion was performed by the Park-Street choir, under the direction of Mr. *Duren*, in their usual style of excellence.

*The officers of the Board for the ensuing year are,*

Hon. JOHN TREADWELL, Esq. President.
Rev. SAMUEL SPRING, D. D. Vice President.
Rev. CALVIN CHAPIN, Recording Secretary.
Rev. SAMUEL WORCESTER, D. D. Cor. Sec.
JEREMIAH EVERTS, Esq. Treasurer.
CHARLES WALLEY, Esq. Auditor.

* *The Hon. Elias Boudinot, of New-Jersey.*

William Bartlett, the Vice-President, the Corresponding Secretary, and the Treasurer, } *The Prudential Committee.*

*The members of the board who are not officers, are*

Massachusetts—His Honor Lieut. Gov. *Phillips*—Rev. *Joseph Lyman*, D. D.—Hon. *John Hooker*, Esq.—Rev. *Jedidiah Morse*, D. D.

N. Hampshire—Hon. *J. Langdon*, Esq.—Rev. *Selh Payson*, D. D.

Vermont—Rev. *H. Davis*, D.D. President of Middlebury College.

Rhode Island—His Excellency *William Jones*, Esq.

Connecticut—Gen. *Jedediah Huntington*—Rev. *Timothy Dwight*, D.D.L.L.D. President of Yale College.

New-York—Hon. *John Jay*, Esq.—Hon. *Egbert Benson*, Esq.—Rev. *Samuel Miller*, D. D.—Rev. *Eliphalet Not*, D. D. President of Union College.

New-Jersey—Hon. *Elias Boudinot*, Esq.—Rev. *Ashbel Green*, D. D. President of Princeton College.—Rev. *James Richards.*

Pennsylvania—*Robert Balston*, Esq.

Rev. *Alexander Proudfit*, D. D. of the State of New-York, Gen. *Henry Sewall*, and Rev. *Jesse Appleton*, D. D. President of Bowdoin College, District of Maine, were elected members, at the meeting above mentioned.

## INSTALLATION.

Installed at Warsaw, N. Y. on the 27th Oct. the Rev. SILAS HUBBARD, over the first church of Christ in that town. The Rev. Aaron C. Collins, presided, and introduced the solemnities with prayer; the Rev. Oliver Ayer delivered the sermon, from Ezekiel ii, 7. "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."—The Rev. Reuben Parmele, gave the charge to the minister; Mr. Ayer, gave the charge to the people, and the Rev. Robert Hubbard, made the concluding prayer.—Propriety and attention marked the solemnity.

The happy union and harmony subsisting between minister and people, afford to each pleasing prospects. This is the oldest Presbyterian or Congregational church, on the Holland Purchase, and this the first Presbyterian minister who has received the pastoral charge of a people in that extensive region.

## THE SABBATH.

WHEN smiles the Sabbath's genial morn,
Instinctive to the Temple turn;
Your households thither round you bring,
Sweet offering to the Saviour King;
There on the mercy-seat he shines,
Our souls receives, forgets our sins,
And welcomes with resistless charms
Submitting rebels to his arms.
That chosen, blest, accepted day,
O! never, never cast away. Dwight.

THE

# UTICA
# CHRISTIAN MAGAZINE.

VOL. I.] APRIL, 1814. [No. 10.

## *An Historical View of the First Planters of New-England.*

### No. VI.

Continued from page 326.

EARLY in the year 1636, those who went from Connecticut to Massachusetts to spend the winter, with many others of their friends, began to return to their new habitations.—The joyful meeting of their friends, who had been left under the most perilous prospects, with the joy of mutual thankfulness to their great Preserver, and the hope of seeing their settlements arise from their despondency, almost obliterated their past sufferings. That their lives had been so generally preserved, that they were now able to recommence the great object of their desire, the planting of a new colony, they viewed as encouraging indications of divine Providence, in favor of their great design. In the month of June, the Rev. Messrs. Hooker and Stone, with one hundred of the Newtown people, took their journey through the wilderness, with no guide but their compass, with no lodging for the night but such as was enjoyed by Jacob on his journey to Padan-aram, and after encountering the thickets, the marshes, the mountains, and the rivers of the forest, about a fortnight after their departure, arrived in safety at Hartford.—Many who performed this tedious journey were persons of distinction and fortune, who, in their native country, had been accustomed to enjoy the delicacies of affluence, and the refinements of polished life. But they were now engaged for Christ, and for him they cheerfully bore the burden and submitted to the toil. Mrs. Hooker was carried the most of the way in a litter. The company drove with them a considerable number of cattle, and subsisted, in a great measure, on the milk which they afforded. Several smaller companies performed the journey through the wilderness in the course of the summer, while others were transported by water, and united with the rising plantations. Where nought had dwelt but savage beasts and savage men for ages, the traces of cultivated society began to appear; and, instead of

the pawaws of idolaters, the forests re-echoed the praises of redeeming love. It does not appear that the new settlements experienced any special sickness, or scarcity in the course of this year. Divine Providence smiled on their labors.* Still, we are to view them in a trackless wilderness; very little skilled in the manner of clearing forests; wholly unacquainted with the nature of the soil from which they must derive their support; destitute of any comfortable habitations, and in the vicinity of a powerful savage tribe, the terror of all their neighbors, who had given many indications of determined hostility to the English settlements. Mr. Haynes, who was Governor of Massachusetts for the last year, came, this year, and settled at Hartford. Mr. Henry Wolcott, the ancestor of the family of that name, in this state, came, this year, and settled at Windsor. He was a principal founder of that settlement. Some troubles in Massachusetts, the present year tended to increase the number of emigrants to Connecticut. Some of their churches were agitated with religious controversy. Mr. Henry was the Governor, a man of profound dissimulation, of the deepest hypocrisy, of imposing aspect, ever diligent with public commotions. He soon returned to England to the great favor of the colonies, and became one of the leading demagogues of the long parliament.

Towards the close of the year 1635, Mr. Winthrop, son of the Massachusetts Governor, the worthy character who, afterwards procured the Connecticut Charter, arrived at Boston, with an ample commission, from Lord Say, Lord Brook, and others, to take possession of the mouth of Connecticut River, and to erect a fort. He was well provided with means for the accomplishment of the object. The work was commenced that season, and in the year following, the fort was completed, and a few houses were erected for the accommodation of inhabitants. This fortress proved a very great security to the settlements on the river.

At the close of the year 1636, it is estimated that the three settlements and the fort contained about 150 families. These lived in great union and harmony, supported under their many privations with a humble confidence in God, and animated with the prospect of the enjoyments of future years.

This year, 1636, Mr. Pyncheon, with a part of the people of Roxbury, began the settlement of the town of Springfield. This was, for a few years, united with the other towns on the river.

* It is storied in tradition that some of their corn produced at the rate of 100 bushels per acre.

The spring of the year 1637, opened upon the new plantations with peculiar gloom. Their provisions were of a coarse and unpalatable quality, and of these they had a very scanty supply. Their cattle, which were a great dependence, unprovided with suitable shelters for such severe winters, and unsupplied with any forage but the coarse hay which was the spontaneous production of the meadows, in a great measure, failed them. Many of them died; and those that lived became almost useless. With farming utensils the people were very poorly provided; teams and ploughs they had next to none. Every article of necessity bore a very high price. By a particular statement of Governor Winthrop, we are assured that, at this time, a good cow was valued at 25 pounds sterling; a pair of oxen, 40 pounds; and corn at five shillings the bushel. The difference in the value of money at that time and the present, may be estimated by another fact which he mentions. To prevent impositions and difficulty, in the year 1633, the General Court, fixed the price of labor; carpenters and master mechanics were to receive two shillings a day; and ordinary laborers eighteen pence. If, according to the rule given by most political writers, we make the price of labor the standard of estimation, we shall find things, in their comparative value, to have been nearly three times higher at that time, than at the present. The country being in a state of nature, every thing was to be done. Roads must be opened, public and private buildings must be erected, and in every settlement, there must be some fortress for security in times of danger. In addition to all these evils, sufficient to have overwhelmed any other people than those whose confidence is on high, they had a most certain prospect of a terrible Indian war. A war of savages is always a war of extermination and torture. They sunk not under their prospects, for they were sustained by the arm of the mighty God of Jacob.

The Pequod war is too interesting an event in the first settlement of this state, to be passed without a particular relation. The Pequod Indians, a very savage and warlike tribe, held, at that time, an ascendency over all the neighboring tribes. Uncommonly ferocious and cruel, they appear to have been in a state of hostility with all of their neighbors, who would not submit to their control. They could raise probably 500 warriors; the most of them long skilled in the craft and cruelty of savage warfare. Their principal seat was near Pequod River, now the Thames. The settlements of the English in Plymouth and Massachusetts, and especially the new plantations of Connecticut, were viewed by these

Indians with a jealous eye; and they were constantly devising plans for their extirpation.

In the year 1634, a vessel belonging to Massachusetts was violently seized by Indians in connection with the Pequods, and all the crew, consisting of eight men, were massacred. The year following, Mr. Oldham, a very useful man in the colonies, was taken by them and put to death. In 1636, Gov. Endicot, was sent from Massachusetts, with ninety volunteers, to obtain satisfaction, or avenge those murders. After assaulting the Indians, destroying many of their huts, and killing a number of their men, they returned. This measure, instead of allaying, seemed to increase their hostility.—Towards the close of the year, several persons were taken and killed near Say-brook fort, and the garrison was almost in a state of constant seige. Those who were taken prisoners, were tortured with savage barbarity. In the spring of 1637, other murders were committed near Say-brook; and a party of the enemy attacked a number of people at Wethersfield, killed nine and carried off two captives. They also killed a considerable number of cattle. At a court held at Hartford, the first of May, consisting of the Magistrates and Committees from the three towns, it was determined to carry on an offensive war, immediately, against the Pequods.—Notwithstanding the impoverished state of the colony, ninety men, the number voted, were raised, provided with necessaries, and sat out on their expedition, the tenth of the same month. The court had previously sent to Massachusetts, and that colony and Plymouth were raising men for an effectual co-operation.

This little band, with whom parents, wives and children risked their all, was put under the command of Capt. Mason of Windsor, who had served in the English armies. They sailed to the mouth of the river, when, being joined by a small detachment from the fort, a part of their number were to be sent back for the security of the settlements. They then sailed to the Narraganset Bay, eastward of the seat of the Pequods. Having landed his troops, Capt. Mason marched through the country of friendly Indians, by many of whom he was joined on his march to assist in the destruction of the common enemy. At this time, Capt. Mason heard of a detachment from Massachusetts, on their way to join him.—But the hope of surprising the enemy induced him to make no delay. His principal guides were some friendly Indians, and they did not deceive him. After a fatiguing march of two days through the woods, they arrived on the evening of the 25th of May, within three or four miles of Mistic Fort,

which was the principal seat of the Pequods. On some part of his march, Capt. Mason was attended with two or three hundred Indians; but, as he approached the enemy, they deserted him, or fell so far in the rear, that he found he must depend on his own men, who amounted to only seventy seven. The army encamped for the night, and, by divine favor, no news of their approach reached the enemy.

The crisis had now arrived, when the existence or the extirpation of the infant colony was to be determined: When they were to triumph in peace, or perish in the hands of merciless savages. Rome staked less in the war with the Sabines, and Sparta at Thermopylæ, than was now hazarded by this feeble colony, on the event of a battle. And this was to be determined, under God, by the fidelity of seventy-seven brave men. On the morning of the 26th of May, this consecrated band were roused before day, and having briefly commended themselves and their great cause to God, they marched to the foot of a hill, which was topped by the fortress of the enemy. As the object they had long sought, by the dawn of the morning, now rose to their view, the savage cruelties of the enemy rushed upon the mind, the recollection that they were to fight for parents and children impressed every heart, their bosoms glowed with martial ardor, heaven nerved every arm for the combat. Profound sleep held the savages, till the assailants were within two rods of the fort. The sentinel then roared the alarm, and the attack commenced. The English discharged their pieces through the palisades, and instantly entered the fort. The thunder and blaze of the firearms roused and appalled the enemy.—But they soon rallied, the assault was hand to hand, and the conflict was terrible. The arrows of the enemy flew from innumerable lurking places, and, after a considerable time, and unparalleled exertions, the victory was still doubtful.—Capt. Mason called out to *burn the fort*. He instantly fired one of the wigwams which were very combustible, and shortly, all was in a blaze. The English army retired, surrounded the fort, and suffered none to escape. In this work of destruction, which was soon completed, six hundred Indians perished. As soon as the victors could reach the harbor, at the mouth of the river, their vessels, guided by an unseen hand, were sailing in to take them on board. Two of their men were killed, and nearly twenty wounded. Capt. Mason had a very providential escape. About the last of May, this band of patriots returned in safety to their respective habitations. Never did Roman triumph afford such unsullied joy; never did a more grateful incense of thanksgiving ascend to

the Lord of Sabaoth. The annals of war scarcely furnish an expedition, for conduct, valor and success, to be equalled with this.

The troops from Massachusetts and Plymouth soon arrived, and, being joined by a few from Connecticut, the remaining Pequods were pursued, their other fortress was destroyed, and the tribe wholly subdued. A general fast had been appointed in Massachusetts, on account of the Pequod war and some other objects. The day after this fast, the Mistic fort was destroyed. After the termination of this war, the colonies had rest from Indian enemies for a number of years. The war impoverished and distressed the Connecticut colony, but in the enjoyment of peace and the divine blessings, they soon increased in numbers and prosperity.

The people of this colony, finding that they were not included in the grant to the colony of Massachusetts, in the year 1639, formed a constitution of civil government, and, at the election in April, Mr. Haynes was chosen governor.—The constitution then formed, is the basis of all the civil privileges which we still enjoy.

The company which commenced the settlement of Dorchester, consisting of Mr. Rossiter, Mr. Ludlow, Mr. Wolcott, and others, a little before their embarkation from England, in the spring of 1630, were organized as a congregational church, in the town of Plymouth. They immediately chose the Rev. Mr. Warham, and the Rev. Mr. Maverick, for their ministers; who accordingly, received the charge of the church. This was done on a day of solemn fasting and prayer. The Rev. Mr. White, of Dorchester, the great patron of the New-England colonies, assisted and preached on the occasion. As the most of the members of this church, with Mr. Warham, removed from Dorchester to Windsor, it was never re-organized. Mr. Maverick intended to remove with his people, but, while preparing for his journey, he died in Boston, February 1636. In 1639, the Rev. Mr. Heuet, with a number of settlers, came from England and settled in Windsor, and united with Mr. Warham in the ministry.

The people of Watertown, were organized in church state, soon after their arrival in the country, in July 1630. Their covenant is preserved by Dr. Mather. This was on a day of public fasting and prayer, appointed for the purpose. The Rev. Mr. Phillips became their minister. This, afterwards, was the church at Wethersfield, though Mr. Phillips never removed to Connecticut. The Rev. Mr. Prudden, who afterwards settled at Milford, was their first minister.

The church at Newtown was never gathered till after the arrival of Mr. Hooker, their long-expected, and much beloved pastor. He and Mr. Stone, arrived in the summer of 1633. October 11th of that year, on a day of solemn fasting, the church at Newtown was gathered, and they chose Mr. Hooker for their pastor, and Mr. Stone for their teacher, who were, accordingly, set apart to their respective duties. The most of these people enjoyed the eminent ministry of Mr. Hooker, in England. This church, with their ministers, removed to Hartford in the year 1636.—The Fort at Saybrook, had for a chaplain, the Rev. Mr. Higginson, son of the eminent Mr. Higginson, the first minister at Salem.

These churches and ministers were eminent advocates of those distinguishing doctrines of the gospel, called the doctrines of grace; they were faithful friends of experimental religion; they were humble patterns of practical piety. In this character, they laid the foundation of our Ecclesiastical institutions, of our peaceful and united churches. May the Almighty God, in his adorable grace, long remember their humble prayers, in behalf of their posterity. O.

*(To be continued.)*

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## ON THE CAUSES OF INTEMPERANCE.

### No. IV.

ALL the sickness, and waste, and poverty, and woe, that ardent spirits produce, may be traced to one general cause; viz. the deep and desperate depravity of the human heart.—If the heart were right, every thing else would be right. If men were holy, as Adam was in his primitive state, they would abhor every species, and every degree of excess. Every good and perfect gift would be thankfully received, and temperately enjoyed. Not a fever would be kindled by strong drink. Not a pang would be excited, not a mind would be clouded, enervated, or distracted by its abuse. Not a husband, wife, son, brother, or friend, would yield to its power. Not a trophy would it obtain on earth. Not a soul would it plunge into hell.

It is because men are dreadfully depraved, that they will drink to excess. It is owing to the powerful ascendency, usurped by their appetites, that so many voluntarily resign themselves up to the cruel dominion of ardent spirits, in spite of all the warnings and instructions of Scripture, the stings of conscience, the strugglings of natural affection, the tears and agonies and remonstrances of friends, the loss of health,

the swift approaches of poverty, the presages of death, and the terror of future retribution. But to be more particular:

1. Many parents by their example, and many more by their neglect, contribute largely to extend and perpetuate the evils of intemperance. Those of the first class drink to excess themselves. They must have their morning bitters, and their 11 o'clock dram, and their afternoon sling, and as much more liquor as will make them merry, or cross, or foolish, or completely drunk. The children stand by and look on. At first they sip and loathe the poison presented to their lips by a parent's hand. But as the glass moves daily and briskly round the family circle, they gradually learn to follow the example that is set them. How many parents, (it harrows my soul to think of it,) but how many thousand parents, thus initiate their own offspring into all the abominations of drinking. And how many children are in this way ruined for time and eternity! "I have once," says Dr. Rush, "known drunkenness descend from a father to four, out of five of his children. Now who can conceive of a more horrible picture, than a school of intemperance kept by a parent in his own house? Who would not shudder to see a father leading his children into a den of serpents, or into a hospital green with the plague; or inviting them to follow him over a precipice, or offering them ratsbane: or persuading them to drink melted ore, at the mouth of a furnace? Such cold blooded barbarity would be regarded with universal abhorrence, and consign the name of its author to everlasting infamy. What then shall we say of a parent, who lends the whole force of his example to make his children sots, beggars, and maniacs; a loathesome burden upon society here, and *vessels of wrath fitted for destruction* hereafter?

But this, though the worst, is not the only way, in which parents may incur the guilt of extending the mischiefs of intemperance. They may do it indirectly, that is, by their *neglect* of family religion and family government. I cannot possibly doubt, that if due pains were taken to impress on the minds of children, at a very early period, an abhorrence of drunkards and of hard drinking, in all its forms, many might in this way be saved from shame and perdition. If, after the example of the pious fathers and mothers of New-England, parents would universally and diligently instruct their children, in respect to the great principles and duties of religion; if they would urge upon them the immense importance of governing all their passions and appetites; if they would daily pray with and for them; in one word, if they would do every thing in their power, to bring *them up in the nurture*

*and admonition of the Lord*, multitudes, who, for want of such discipline and instruction, are overcome and ruined by temptation, would make very useful, and respectable members of society.

But alas! how many children *make themselves vile, and their parents restrain them not.* How many fathers and mothers, in this christian land, leave their sons and daughters to grow up almost as ignorant of God and duty, as if they were total strangers to the Bible. How many young men, while under the paternal roof, and during that critical period when the vigilance of parents should be doubled, are permitted to associate with the dissolute and unprincipled; to loiter about taverns and dram-shops, and to contract habits of idleness and tippling, which are the sure presages of approaching ruin. These things are a *lamentation, and shall be for a lamentation.*

2. People often learn to drink, first moderately, and then to excess, by using spirits as a medicine. "Persons out of health," says Dr. Rush, "especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious how they make use of this dangerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed, by occasional doses of gin and brandy, into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects."

3. Domestic trials, hypocondriacal affections, disappointment of wishes, frustrations of plans, loss of property, and the like, produce despondency in the minds of many. And instead of seeking for relief in the consolations of religion, where alone permanent relief can be found, not a few of them madly attempt to drown their sorrows in the wide and troubled sea of intoxication. But how many thousand times worse is the remedy than the disease! It is as if a man should set fire to his own house, in order to divert his mind from the loss of six pence; or pluck out both his eyes, to rid himself of the momentary sight of some painful object, or lie down in a bed of glowing embers, to allay the heat of a fever. O let those who are in trouble, beware of the yawning and bottomless pit of intemperance. Let them watch and pray that they enter not into temptation. Let them resist the devil, and he will flee from them.

4. To the unfaithfulness, timidity, or temporizing policy of informing officers and magistrates, may be traced many of the evils which we deplore. Had the laws been faithfully executed when hard drinking began its desolating career,

had drunkards and tavern haunters, every where been presented and punished, the evil would never have grown to its present magnitude; the flood would never have risen, so as to overflow all the mounds of decency and order. It is confidently believed, that thousands who have died martyrs to intoxicating liquors, would have been saved to themselves, their friends and their country. It is by parleying and temporising, that we are brought to the brink of ruin. It is because so many of our sentinels have slept at their posts, or abandoned them, in the hour of danger, that the enemy has nearly mastered the camp, and is carrying on the work of death in every part of it. The truth is, that one advantage after another has been gained, and concession has followed concession, till very little, if any thing more, remains for hard drinkers to demand. They stagger unmolested in the face of day, before the houses of our magistrates. They lie at the corners of our streets, the shame of our race and a wonder to the very beasts. The informing officer sees it, or is afraid he shall see it, and passes by on the other side. Thus for want of vigilance and energy in the constituted authorities, do the intemperate go on with impunity, from year to year, ruining themselves, and corrupting thousands of others, by their influence and example.

5. Idleness is another legitimate parent of intemperance. An old divine has very forcibly remarked, that an "idle man's mind, is the devil's work shop." It is not pretended, that every idle man becomes a hard drinker; but every such person exposes himself peculiarly to temptation, and hard drinking is certainly one of the vices, into which the idle are extremely apt, sooner or later, to fall.

6. The countenance which has been incautiously and extensively given, in worthy and serious families, to the free use of ardent spirits, has contributed not a little to swell the tide that roars around us, and fills every thoughtful mind with the most painful apprehensions. It has been thought an essential part of common civility and respect, in many such families, to treat company with some kind of spirits. This has given birth to a vast deal of ingenuity in coloring, diluting, mixing, and sweetening liquors, so as to render them in the highest degree beautiful and palatable. With the kindest intentions in the world, the decanter of brandy is brought out, or the sparkling cordial is handed round the friendly circle.

In order to show that their hospitality is real and hearty, the master and mistress of the house, must drink the health of their guests, and each guest, to show that he is not defi-

cient in politeness must return the compliment. Or if any beg to be excused, something, it is presumed, must be the matter. "Why Mr. or Mrs, or Miss, I am sure you had better take the glass. Come, do drink a little at least. I know it will do you good. You look as if you needed it. Perhaps you don't like this kind of drink. Let me help you to some thing else. What will you take. We have brandy, old spirits, gin, cherry, &c."

If it is perceived that any drink sparingly the first time round, they are most commonly urged to repeat the draught, in some such kind language, as the following. "Do take a little more. You have scarcely tasted it. Come, I made it on purpose for you. You need not be afraid of it; it is extremely weak. There is scarcely a spoonful of spirits in the whole glass." Thus the reluctant are not unfrequently over persuaded to drink, when they would gladly decline. If children happen to be present, no matter how young, they too must receive their part of the disguised poison. I do not mean to say that this is excessive drinking; but I must think, that in almost every case, it is unnecessary, and often leads to the most unhappy consequences.

At the same time I wish to have it distinctly understood, that I have the highest respect for many, who have thought it necessary to treat their friends as above described. I know them to be conscientious people; and have the fullest confidence, that if they can be convinced it is their duty, they will at once discontinue the practice. Let them seriously look at the tendency. Let them consult the records of experience. I have paid some attention to the subject; and cannot refrain from expressing my firm and solemn belief, that by such a use of ardent spirits as has been mentioned, in tea parties, and other social and friendly circles, many persons have gradually been seduced from the path of temperance, and have finally been undone. Nor has the mischief stopped here. The example thus set in high circles, has had a baleful effect upon multitudes, in the humble walks of life. If the rich drink, in their social intercourse, the poor must drink also; and thus the evils of drinking, are indefinitely extended and multiplied.

7. Many of our taverns, and all of our dram shops, are at once causes and effects of much intemperance. Their very existence proves, that the thirst for ardent spirits, is already insatiable; and while they indicate, they greatly increase, the mischief. It is not meant to deny, that houses of public entertainment are necessary. A home for the stranger and the traveller should be provided in every town. But

surely it is not necessary, or safe, to have half a dozen taverns in one small village. It cannot be safe, to make it for the interest of so many men, to encourage their neighbors in idleness and drinking.

On this very subject, the prince of moral poets has employed his extraordinary powers, with his usual force and felicity, in the fourth book of the Task; a pretty long extract from which I shall here introduce.

"Pass where we may, through city or through town,
Village or hamlet of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes
That law has licensed, as makes temperance reel.
There sit, involv'd and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom: the craftsman there
Takes a Lethean leave of all his toil;
Smith, cobler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All learned, and all drunk! The fiddle screams
Plaintive and piteous, as it wept and wail'd
Its wasted tones and harmony unheard:
Fierce the dispute, whate'er the theme; while she,
Fell discord, arbitress of such debate,
Perch'd on the sign post, holds with even hand
Her undecisive scales. In this she lays
A weight of ignorance; in that, of pride;
And smiles delighted with the eternal poise.
Dire is the frequent curse, and its twin sound
The cheek-distending oath, not to be praised
As ornamental, musical, polite,
Like those which modern senators employ,
Whose oath is rhet'ric, and who swear for fame!
Behold the schools in which plebean minds,
Once simple, are initiated in arts,
Which some may practice with politer grace;
But none with readier skill! 'Tis here they learn
The road that leads, from competence and peace
To indigence and rapine; till at last,
Society grown weary of the load,
Shakes her incumper'd lap, and casts them out."

As for those unlicensed grog shops, that are every where to be met with, I know of no language, which will express the abhorrence, which they ought to excite in every mind. The way to them is the way to hell, going down to the cham-

bers of death. They are the work shops of that great enemy who *ruleth in the hearts of the children of disobedience.* If every tippling house were a Bastile, it would not be a place of so much danger, nor the cause of so much suffering.

Whenever I pass by one of them, I can scarcely help fancying, that I hear the cries of a multitude of half naked and half starved children issuing from its gloomy interior; and that I see it filled with the most loathsome and painful diseases: with mortgages, and constables, and auctioneers, and beggars, and idiots, and maniacs, and murderers, and prison grates, and strait jackets, and gallowses, and coffins! I believe, that at least three fourths of the places, in this country where liquors are sold by the gill or half gill, are fountains of corruption, whence flow in every direction, streams not to fertilize and cheer, but to curse the land with barrenness and death.

8. Many of the evils of intemperance may be distinctly traced to the great and increasing number of distilleries, in every part of the Union. That numbers of the owners of these establishments are worthy men I have no more doubt, than that the general influence of them upon the community is unspeakably pernicious. The arguments by which distilleries are commonly defended, I shall have occasion to examine hereafter. In the mean time, I must be permitted to state my full conviction, that hundreds, if not thousands, of bodies and souls, are annually destroyed, in the United States, by their means.

Where can one of these establishments be pointed out, which has not formed around itself a kind of intoxicating atmosphere, within the deadly influence of which drunkenness prevails and increases, in the most alarming manner? Who can deny that the fiery streams, which issue from a still, like melted lava from the flaming crater of a volcano, too often spread ruin and desolation where they flow.

Z. X. Y.

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## THE IMMUTABILITY OF THE DIVINE PURPOSES CONSISTENT WITH THE CONDITIONAL DECLARATIONS OF GOD.

SOME of the most difficult and important doctrines of divine revelation are very evident, from the occurrences of divine Providence. The subject of the present essay is suggested to our attention by some facts which are recorded in the account, which the Bible gives us of Saul, the first king of Israel. After Samuel had anointed Saul to reign over Israel, he directed him to go to Gibeah and there wait seven

days for him, when he engaged to come and offer burnt offerings and instruct him what to do. Saul repaired to the place appointed and waited with great impatience for Samuel until the seventh day; but Samuel did not appear in the first part of the day. This threw Saul into great perplexity because the Philistines were gathering together to fight against Israel, and because his own soldiers were deserting from him. He was afraid to go against the Philistians, before sacrifices were offered, and he was afraid to offer sacrifices himself before Samuel came. But in this dilemma, he presumed to do it, and just as he had finished this religious service, Samuel came and accosted him in the following manner: "And Samuel said, what hast thou done? And Saul said, because I saw the people were scattered from me, and that thou camest not in the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I, the Philistines will come down upon me at Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; *for now would he have established thy kingdom upon Israel forever.* But now thy kingdom shall not continue." Though God directed Samuel to make this declaration in his name, yet we cannot suppose that this declaration was inconsistent with the immutability of the divine purpose respecting Saul. Though God declared that he would have treated Saul differently, if *he* had conducted differently; yet this declaration was perfectly consistent with his original design of treating him exactly as he did treat him. And in all instances the conditional declarations, which God makes to men, are consistent with the immutability of his purposes.

To illustrate this subject it is proposed,

I. To show that the purposes of God are immutable.

This is a truth which is capable of being established by the most plain and irresistible evidence. For it is the infallible consequence of the perfection of the divine nature.—God is possessed of every natural and moral perfection. His perfect wisdom enabled him from eternity to form the wisest and best plan or scheme of conduct; and his perfect goodness must have disposed him to form the wisest and best purposes, before the foundation of the world. And having formed the wisest and best designs, he could never see any reason to alter them for the better. Hence it is morally certain, that God never can alter his designs any more than he can cease to be perfectly wise, powerful and good, or than he can

cease to be God. The only reason why men ever alter their purposes is, either the want of wisdom, or the want of goodness, or the want of power; but this can never be a reason for God's altering his designs, which are formed in perfect goodness and wisdom, and which he has sufficient power to carry into execution. So then the immutability of the divine purposes is as certain as the immutability of the divine existence. This mode of reasoning is confirmed by divine revelation. The scriptures say much on this subject, and abundantly teach the immutability of the divine purposes.—Job says of God, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." David says, "The counsel of the lord standeth forever, the thoughts of his heart to all generations." Solomon says, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." James says, "God is the father of lights, with whom there is no variableness, nor shadow of turning." Paul says, "God has confirmed the immutability of his counsel by an oath." God says of himself "I am the Lord, I change not." And again he says, "I am God, and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things which are not yet done, saying. My counsel shall stand and I will do all my pleasure." These passages are too plain to need any comment, or to admit any doubt. They assert the immutability of the divine purposes, in terms as full and strong as language affords.

But nevertheless,

II. God does make conditional declarations to men. He tells them what would have been, if they had conducted differently from what they did; and he tells them what will be, if they conduct in a certain manner in time to come. The Scriptures abound with such conditional declarations of the immutable Deity. We have a plain instance of this in what God said to Saul. God told him if he had not been disobedient and refused to follow the direction which he had given him by Samuel, he would have established his kingdom over Israel forever. When God was about to punish David for his iniquity, he reminded him how much good he had done him, and then added, "If that had been too little, I would moreover have given unto thee such and such things." God also informed his people in general, by the mouth of David, how differently he would have treated them, if they had only been more dutiful and obedient. He said, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand

against their adversaries." And again he said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Our Saviour also told the Jews how differently he would have treated them, if they had received him, instead of rejecting him, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not." When Paul set sail for Rome in a dangerous season of the year, he admonished the centurion and the rest in the ship, that if they proceeded on their voyage, they would meet with difficulty; but his admonition was disregarded, and the advice of the master or owner of the ship was followed. It was not long, however, before they found Paul's words to be true and themselves on the point of despair. "Then Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and *to have gained this harm and loss.*"

But God not only tells men what would have been, if they had conducted differently, but he also tells them what will be, or what will not be, on condition they do or do not conduct in a certain manner. When Cain was so highly displeased with God, for rejecting his offering, he said to him, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." David said in his dying address to Solomon, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and commandments, that thou mayest prosper in all thou doest, that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee, said he, a man in the house of Israel." Isaiah made a similar conditional declaration to the people of God; "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it. Thus were the terms of life and death proposed in the Old Testament; and we find them proposed in the same *conditional* manner in the New Testament. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This *conditional* mode of speaking runs through the whole bible. God tells men after they have acted, how he would have treated them differently, if they had acted differently; and he tells them before

they act, how he shall treat them, if they act in one way, and how he will treat them, if they act in another way. He promises to make them happy, if they are obedient; but if they are disobedient, he threatens to make them miserable.

It now remains to show,

III. As evidence that such conditional declarations of God are consistent with the immutability of his purposes. We have proved that his purposes are immutable, and we have shown that some of his declarations to men are conditional. His conditional declarations must, in reality, be consistent with the immutability of his purposes, whether we can see and point out the consistency or not. Many we know have found or made great difficulties in discovering the consistency of these two doctrines, and generally those who have not discovered their consistency, have been led to believe the one and deny the other. Some of the greatest errorists, on these points, do not pretend to deny that God has formed purposes from eternity; but they suppose *his purposes are conditional, because his declarations are so.* They insist upon it that his eternal purposes cannot be immutable consistently with his conditional declarations. And they consider these conditional declarations as a demonstration that his purposes are as conditional as his declarations. They suppose that God did not absolutely determine that Adam should either stand or fall; but only, that if he did fall, he would provide a Saviour for him and his posterity. They suppose God did not absolutely determine that a part of mankind should be saved, and a part should be lost; but only that if a part should repent and believe, they should be saved; and that if a part should remain impenitent and unbelieving, they should be lost. They suppose that God did not absolutely determine the existence of sin; but only that if it did exist, it should be over-ruled for his own glory. Now it is easy to see, that this supposition makes the purposes of God conditional and mutable. They must vary just as much as the conduct of mankind varies.—And this certainly destroys the immutability of the divine purposes. But there is no ground to suppose that the purposes of God are mutable, because men's conduct is mutable, and he has declared that he will treat them according to their conduct. The conditional declarations of God will appear consistent with his immutable purposes, if we attentively consider the following observations:

1. God, in many cases, gives men natural power to counteract or frustrate his immutable purposes. Though God immutably determined, that Adam should eat the forbidden

fruit; yet he gave him natural power to refrain from eating of the forbidden fruit. God absolutely determined that Saul should offer sacrifices and lose his kingdom; but he had natural power to wait for Samuel, and to obey the divine injunction laid upon him. God determined that the owner and master of the ship in which Paul sailed, should meet with harm and loss. But they had natural power to comply with Paul's advice; and if they had complied, Paul told them they would not have suffered the harm and loss they did suffer. It is true not only in these, but in all other cases, that God gives men natural power to violate their duty. A natural power to act, always implies a natural power to refrain from acting. When God gave Judas natural power to betray Christ, he gave him the same natural power not to betray him, and so to counteract his determinate counsel and foreknowledge. But,

2. God may make conditional declarations to men, in perfect consistency with their free-agency and his own immutable purposes. So long as God gives men natural power to act, or not to act, they remain possessed of perfect liberty or free-agency. They cannot conceive of greater liberty and freedom than this; and this they enjoy in perfect consistency with the immutable purposes of God respecting all their thoughts, words and actions. Accordingly when God makes conditional proposals to them they are always conscious that they have power to comply, or not to comply with them; and whether they do comply or not comply, they are conscious that they might have done otherwise. Thus Adam was conscious, when God prohibited him from eating of the tree of knowledge, that he was able to obey or disobey the divine prohibition. And after he had disobeyed it, he was conscious that he might have done otherwise, that is, that he might have obeyed it. So Pharaoh was conscious, after he had refused to let the people of God go, that he might have done otherwise. So Saul was conscious, after he had disobeyed the word of the Lord by Samuel, that he might have obeyed it and secured the throne of Israel to himself and his family. After Esau had sold his birth-right, he was conscious to himself, that he might have done otherwise. After the brethren of Joseph had sold him into Egypt, they were conscious to themselves, that they might have done otherwise. And after Judas had betrayed Christ, he was conscious to himself, that he might have done otherwise; and it was this consciousness that gave him that regret and remorse, which proved his ruin. And thus all men, are al-

ways conscious, after they have done wrong that they might have done right; and after they have done right, that they might have done wrong. The reason is because they know that they always have natural power to do either good or evil, just as they choose. Hence they always feel the propriety of God's making conditional proposals to them. This they acknowledge is treating them as free, moral agents, and they insist that they ought to be so treated. So then the conditional declarations and proposals of God are certainly consistent with the highest liberty and freedom of mankind. And it is easy to see that they are no less consistent with the immutability of the divine purposes. For though God always gives men natural power to counteract his purposes, and break his laws; yet he can make them willing to fulfil them. Hence he can, with entire safety, make conditional declarations to men, and place them in the most trying situation; because he can always make them willing to act just as he has determined. Thus he placed Adam in paradise, and made conditional proposals to him, without the least danger of his frustrating his immutable purposes. Thus he raised Pharaoh to the throne of Egypt, and put his people into his hand, without the least danger of his frustrating his purpose, and the promise he made to Abraham. Thus he put Judas into the family of Christ, and gave him the best opportunity to be his sincere and faithful friend, without the least danger of his frustrating the great design of redeeming love. And thus he can place the elect or non-elect, in a state of probation without the least danger of the elects' finally rejecting the terms of the gospel. For he can make the elect willing in the day of his power, to repent and believe. Thus there appears to be a perfect harmony, connection and consistency between the immutability of the divine purposes and the divine declarations. God could and did fix the immutability of his purposes from eternity, and can carry them into execution with perfect consistency with human liberty and his own conditional promises and threatenings. He can set life and death, good and evil before men, who are perfectly free and voluntary agents, and yet make them willing or leave them in impenitence. Hence it is evident that what is apt to appear in the eyes of men, most dark, in the word and conduct of God, is the brightness of divine truth and love.—"*God is light, and in him is no darkness at all.*" His eternal and immutable purposes are perfectly consistent with his conditional declarations to the children of men.

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## A MODERN LAZARUS.

THE Rev. John Newton, in one of his letters, says, "A poor old man or woman, in a parish work-house, if faithful in their profession, and submissive to their lot, who rejoice to hear of the great minister's success, and pray for him, may be equally great in the sight of the Lord, *who seeth not as man seeth*, and accepteth, not according to what his people actually do for him, but according to what they would do, if they could. I suppose, when Lazarus died, no train of coaches attended his funeral, he had probably no funeral oration, no sumptuous monument; but he had an attendant guard of angels, and is represented to our conceptions as obtaining a chief seat in the kingdom, even in the bosom of Abraham. And what is said of him, Luke 16, will embalm and honor his memory to all succeeding generations."

I have sometimes thought, that too great a share, in the biographical department of periodical publications, is given to men of great talents and eminent stations. Their history, indeed, is worthy of remembrance, and affords a pleasing source of improvement. But many people are not ministers and great men, nor do they expect to be; and, as they take it for granted, that such examples are above their imitation, they do not even aim at the same degree of excellence.

The story, which I am about to relate, is not attended with this difficulty; and it is hoped, that no person may be in a situation so low, as to feel, that this is a pattern too high for his imitation.

Not more than fifty miles from the city of Albany, and in an obscure village, there died a few years since a poor man, whom I shall venture to name *Lazarus*. He was, by employment a *basket-maker;* and from his earliest days had walked in the low and solitary vale of humiliation, unnoticed by the world, and attended by a companion, whose mind, formed for his, and whose aims, in unison with his, were directed to that country which is above, "the heavenly Jerusalem—the city of the living God."

Under the blessing of God, they had always supported themselves by their industry, though they never possessed any great share even of the necessaries of life.

When I first became acquainted with them, they lived in a very mean cottage, and supported themselves with some degree of comfort, though they were about seventy years of age. Lazarus worked at his baskets and his wife in her loom. What was wanting in the comforts of life was supplied by

their mutual friendship, their united and humble dependance on God, and their unfeigned gratitude for his mercies. Many times, when present at their coarse and frugal meals, I have felt myself, and the world reproved for ingratitude, while I heard him so frequently acknowledge the goodness of God *in feeding them so comfortably.* I am confident that they were not less grateful over a crust of brown bread, than many, who daily feed on the flesh of a stalled ox.

Their children, not being in affluent, nor some of them even in comfortable circumstances, were unable to afford them any prospect of support, in the decline, and under the infirmities of life. So that, even before decrepid old age, they had the prospect of being reduced to want, and of becoming the objects of charity. What their feelings were, in view of this prospect, I am unable to say, as I never heard them mention it; but, from their general character, I have reason to believe, that, while it was a source of anxiety at times, it caused them, generally, to look up to their heavenly Father, and expect their bread from him, who feedeth the ravens and provideth for the sparrows.

It can do them no harm, and may be useful to others, to remark, that they had but a moderate share of economy, which was a disadvantage to themselves and their children. And further, till toward the close of life, they belonged to different denominations of christians. This was a trial to both: for while they were united in heart and in the great doctrines of grace; while they were travelling the same road and drawing near to the same home; while they could unite in reading and hearing the word, and in praying, *they could not eat together at their master's table!*—the woman was a baptist. It is probable that their difference in sentiment, tho' it produced as little variance between them as between any in similar circumstances, was an occasion of neglecting their children. For when parents are not agreed in giving instruction and exercising authority, their children often disregard the former and despise the latter. Several years, however, before their removal to their heavenly home, they were agreed, and seemed to walk in perfect harmony.

They were remarkable for *honesty.* Though they were very poor and needed all that they could earn, they were most scrupulously exact to render to every one his due. At a certain time Lazarus came to one of his neighbors with great concern because he had neglected to speak to him about a small quantity of provision that he had obtained of him; though his neighbor did not design to receive any pay, and he himself had voluntarily done several things for his neighbor, of equal or greater value.

Their *attention to public worship and the means of grace* was almost proverbial. They owned no horse, nor any kind of carriage; consequently they always went on foot, unless favored with a ride by the neighbors. Yet when they were in health and the roads not impassable, they were as much expected in their place as the minister in his. Very often were they in the house of God, and there in season, when other professors, favored both with horses and carriages, were hindered by the storm. Their hearts were always there, and their apparel was not too good to be exposed to the storm. In pleasant weather I have seen them several miles from home at a religious conference. And, scores of times, to speak within bounds, have I seen the glimmer of their lantern, directing their way thro' the darkness of night, from their habitation to the place of conference and prayer, and passing by the houses of many, who were much nearer and younger than themselves, and yet could not venture out. Often have I thought that their lantern would rise up in the judgment against many, who will lose their souls, tho' now full of excuses for neglecting the social worship of God.

As they advanced in years and infirmities, they began to be straitened, and to realize the approach of empty-handed and relentless want. With difficulty could the industrious old man go into the woods to procure the timber, which was needful for his work. After he had procured it his strength was hardly sufficient to prepare it for making baskets. And when they were made, he could not, without much difficulty, go abroad to dispose of them. He was troubled also with a kind of lethargic fits, which, with other infirmities, so enfeebled him, that he was obliged to relinquish his trade, and employ all the strength that remained in cultivating a little garden, and winding quills for his wife. Even this small pittance of strength, in process of time, failed entirely, and he became altogether unable to do any thing for his support.

While their infirmities increased, and their strength and income failed, their wants were not diminished. Their cow, on which they depended for a considerable part of their support, they were obliged to sell for the discharge of several small debts, which had been some time accumulating, for the necessaries of life. They had no house, but lived upon hire; and after a time were entirely unable to pay their rent. They had no wood, either to prepare their necessary food in summer, or to make them comfortable in winter. In short all their supplies gradually failed, with their ability to labor; their house, their wood, their provision and their clothing. It was literally as true of them as it had been of their Saviour before them,

that, "they had not where to lay their head." Neither did they often know from one week to another, and sometimes from one day to another, where they should obtain the necessaries of life.

After they had been very dependent three or four years, and their neighbours, especially the church, had done much for their support, their case became daily more trying. They looked directly to God in their wants, but felt as though their supplies must come through the instrumentality of men. They put themselves, under God, into the hands of the church, and felt willing to do any thing, that they should advise. They longed to be near the house of God, and enjoy the privilege of his worship. This rendered it painful to think of casting them upon the town. Besides, a considerable number of the church, though they knew they had a right as citizens to demand aid, thought it a disgrace to the christian name to go to the town for it, so long as God had given a sufficiency to themselves and their brethren. They wished to exercise their love to Christ by relieving his members, and did not feel as though they could cast upon the town that precious Saviour, who had laid down his life for their redemption. They considered that he had, in his providence, committed them to their hands, and required them to take care of them as they would of himself, if he were poor and needy; nor did they consider it as their duty only, but as their privilege. All the Church, however, had not the same views; and even some, "who were rich in this world," thought they did enough in paying their proportion of the tax to support the poor of the town. Others, who were willing, were destitute of the means to afford help.

While this weight was pressing upon those, who were willing to put their necks to the yoke, Lazarus became more and more helpless. and was seized with a violent pain in his foot. This was extremely great, and in a short time, together with his other infirmities, confined him to his room. At that time, as it was not thought safe that they should live alone, they resided in the house of one of their brethren, who had kindly taken them in. The pain increased in his foot, and gradually ascended.

In this situation, the charity of the people, his wife's loom, and some little aid that had been procured from the town, were under God, all his dependance. At the same time, some that were rich, exacted to the very last mite all that was due for the necessaries of life. This they had a right to do, according to justice and the laws of our country; but it left no room for the exercise of mercy—it left *more room for the*

*exercise of mercy* in those, who saw Christ, in this brother, hungry, and thirsty, and naked, and sick, and destitute.

In the mean time the pain in the foot of Lazarus increased to such a degree that his nights were sleepless and his days miserable. That part of his foot in which the pain first began turned black, and indicated an approaching mortification. It would not have alarmed him to have been informed, that he could live but a very short time, and perhaps some would not have been grieved, had he been taken away speedily. But he was to live till his distress should make him weary of his life, and till his patience should almost equal the patience of Job. He was to live, till he should be a means of manifesting to a considerable degree what there was in the hearts of his neighbours. He was not, indeed, "*laid at the rich man's gate*;" but during eight long months, he was lying in sight, and within a short mile, of more than one rich man's house. His case was frequently mentioned in public prayers, and perhaps it is not known how often those rich men visited him, nor how kindly they fed him and clothed him, and warmed him, and wiped away his tears. The records of heaven will show.

For six months he was in daily expectation of death; and perhaps on any of those days, even that "king of terrors" would have been a welcome messenger. The whole of his foot mortified, and even came off and was laid aside, to be buried with the rest of his body. This was several weeks before the breath of life left him. His wife, worn out with fatigue, found it as much as she could do to take care of him; and her loom stopped. Thus all their support, except what was derived from charity, was entirely cut off. Angels saw, as they stood around their habitation, how great were their wants and trials, how deep and constant his groans, how agonizing their prayers, and how great their need of patience and submission. Lazarus was a burthen to himself, and very often when asked how he did, replied, "I am a monument of God's justice and mercy." He prayed and strived, and desired others to pray, that he might have patience and resignation.

At length, after he had been sufficiently tried, and after the "thoughts of many hearts had been revealed," it pleased God to grant him a release. One morning, when his wife was gone out as usual to breakfast with the family, he was left alone, and apparently as well as he had been for many days, a convoy came from the celestial regions, and bore him away to Abraham's bosom. When his wife returned she found nothing but a breathless lump of clay. The joy of his soul on

that day is not for me to describe. But while there was benevolent joy in heaven at his deliverance, I do not know whether there was not some selfish joy, on earth, because a burden was taken away, or whether some of his friends might not rejoice for his sake, that he was released, and God had not suffered their patience utterly to fail.

When the burden was gone, and his friends and supporters came to reflect on his character as decidedly and unquestionably pious, and the scenes through which he had passed, they realized more the preciousness of that treasure which God had committed to their trust, and lamented that they had not served Christ, in this afflicted member, with more patience and cheerfulness. Indeed they could not keep their thoughts from ascending to the awful tribunal, nor their imagination from seeing the separation of the multitude to the right and left, and hearing the Judge say, to them on the right hand, "*Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*" Also, "*to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked nad ye clothed me not: sick and in prison, and ye visited me not:*"—"*Verily I say unto you, inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me.*"

PH. PS.

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## CALCULATIONS ON THE EXPENSES OF WAR.

IT is a remarkable trait in the human character, that taxes and various pecuniary sacrifices of a public nature are endured with greater cheerfulness to support war, than for any or all other purposes, however good and desirable. This has been a permanent characteristic, wherever men have been associated together. Some few individuals have formed exceptions, wherever Christianity has been received; but their influence has been too limited to make a national exception. The attention of the reader is invited to the following proposition, for the truth of which I appeal to history and observation: *There never has existed a nation, the mass of whose population would not bear heavy taxes to carry on war, however unnecessary and unjust, with less murmuring and less*

*opposition, than for any other purpose under heaven.* I say with *less* murmuring, because the people will murmur on account of any heavy tax. But while they will only murmur against a burdensome war-tax; they would utterly refuse to pay the same amount for any other purpose. The opposition to a heavy tax imposed to promote internal improvements, to build and endow colleges, and support schools, &c. &c. would commence perhaps in murmurs; but would increase till it spoke in a voice of thunder to the ears of rulers. And there is not a government on earth which would not be compelled to relinquish heavy taxes imposed for such purposes. Wars are admitted by all Christians to spring from the wickedness of man. Many question the lawfulness of defensive war, and all allow that no war can be justified by both parties, and that many wars can be justified by neither. It may safely be assumed, therefore, that all the money paid to prepare for, and support war, is a tribute paid to human depravity, voluntarily on the part of most, by constraint on the part of some. Admitting the lawfulness of defensive wars, it is obvious that such wars could not exist were it not for the injustice and violence of man; so that all war-expenses, however incurred, must be placed to the same account; and, at the last and great audit, they must *all* be reckoned *to some party or other*, as so many blessings perverted and abused.

After indulging in this train of reflections, I was induced to make the following calculations, as to the expenses actually incurred by the Christian world, in a single year, in the prosecution of the existing wars. The year I take is from Sept. 10, 1812, to Sept. 9, 1813, inclusive; not because the expenses can be accurately defined by those dates, but because some other calculations may be thus defined. I admit that this has been the most expensive year of war, which the Christian world ever experienced, both in lives and property. Still many years have been nearly as expensive, and the cost of war has always been enormous.

It appears, then, that the government of Great Britain raised for the service of the country in a single year, the enormous sum of £103,000,000 sterling, the whole of which was provided for by Parliament last summer. Perhaps it will be said, that as part of this sum was borrowed, it cannot be called a war expense of this year. But the objector will admit, on a moment's reflection, that if the money borrowed should never be paid, it would be a *war loss* on the part of the lender, as every farthing borrowed for the support of war is actually expended. Consequently whenever the *principal* is paid, it will be paid as a *war expense* of this year. The

*interest* will be a war expense of the several years when it is paid. Thus that part of the 103 millions, which is expended in paying the *interest* on previous loans, is a war expense of this year; as all the British debt was accumulated by war loans; though what is paid into the sinking fund to diminish the *principal* of the old debt ought in fairness to be deducted from the war expenses of this year. This sum, I should judge from what I remember of the sinking fund, cannot exceed the odd 3 millions.

The expenses of government, as it would exist in a time of perfect peace, and when no preparations were made for any apprehended war, would be a comparatively small sum. When it is constdered, that only a million a year is allowed for the expenses of the king and court, the principal judges, and what is called the civil list, it will be admitted, that five millions would be an abundant allowance for all the usual purposes of government, as it might be administered if wars did not exist. Indeed, that sum would support government in a style of great dignity and splendor, beside fostering the arts and sciences. The remaining 95 millions sterling, or 422 millions of dollars, may be set down as war expenses.

In addition to this sum is to be reckoned the losses of individuals by the hand of violence, not included in the national expenses. As Great Britain has not been invaded, these private losses are confined to depredations on commerce by French, Danish and American public ships and privateers. Taking into view the losses in commerce from the mother country to every part of the world, and from colony to colony, I think the amount can hardly be less than $18,000,000. Perhaps it will be said, that what is lost by one nation in this way, is gained by others. This is not true. It is thought by men of intelligence and judgment, that the whole amount of captures in modern war does not exceed the expenses of fitting out and supporting privateers. A few individuals may grow rich on the spoils of the innocent and unsuspecting; but the great mass of adventurers are loosers. In short, privateering is like gambling; few gain permanently; nearly all loose.

In estimating the expenses of the continental powers. during the year under consideration, the known regular revenue will be but a miserable index. All those powers raised money by a thousand extraordinary methods. and borrowed, besides, to the full extent of their credit. We must, therefore be limited only by the ability of the people to pay, and of the governments to borrow.

Bonaparte has had a million of men under arms, scattered throughout France, Italy, Spain, and his German tributaries, on an avarage, for the last five years. Probably that number has been invariably exceeded, except for three or four months last winter. At the beginning of the Russian campaign of 1812, if we consider the vast number of armed men stationed in every part of his dominions, the number occupied in garrisons, the amount of all his armies in Spain, and the vast military force with which he invaded Russia, we shall be convinced he had 1,200,000, men in arms, to which must be added at least 100,000 as teamsters, couriers &c.—He was obliged to support many of these men at great expenses, and at a vast distance from home. The number of horses to supply the cavalry, artillery, and waggon train of all his armies, and to keep up the communication with all parts of his empire, could hardly be less than 500,000. From Prussia alone he took 40,000; in the waggon train of his northern army 80,000 were employed; a part of the cavalry and artillery of a single army lost, according to his own account, 30,000 in a few nights, after that army had been greatly diminished, and was in fact, nearly ruined. Considering these things, and that he kept up his naval preparations, building ships, filling arsenals, and repairing fortifications of ports;—that he maintained his military schools and trained multitudes of his conscripts not actually numbered with his forces;—we shall be convinced he could not have expended less than $600,000,000, in supporting war. To this sum may fairly be added what is necessary to repair his extraordinary losses in the Russian campaign, in artillery, ammunition, small arms, horses, &c. &c. which may be moderately estimated at $20,000,000.

In the remaining part of the estimate I shall be less particular, and give only the results.

I calculate therefore, the public warlike expenses of Sweden, Denmark, Russia, Prussia, Austria and the neighboring provinces to be at least $500,000,000; and the private expenses, i. e. the loss by the burning of Moscow, and other towns in Russia, and the partial desolation of an immense tract of country from Moscow to the Elbe, and three hundred miles on that river, to amount to $300,000,000; the public expenses of Spain and Portugal at 100,000,000, and the destruction of private property at 50,000,000; the public expenses of the United States at $40,000,000; and the private losses at sea at $10,000,000: the public expenses and private losses of the British colonies in North America, the West Indies, and Asia, (not brought into the account of the

government at home,) at $100,000,000. It is to be considered here, that the British East India Company support a large military force, the expenses of which are not reckoned in the national accounts. To these sums add $100,000,000 for the public expenses and private losses sustained in Mexico, and the Spanish rich colonies in South America, in consequence of their civil wars.

RECAPITULATION.

| | |
|---|---|
| Expenses of Great Britain in a single year, in consequence of war | $422,000,000 |
| Losses of individuals in Great Britain | 18,000,000 |
| Expenses of France and her tributaries | 620,000,000 |
| Of Sweden, Denmark, Russia, Prussia, Austria and the neighboring German provinces | 500,000,000 |
| Of individuals in those countries | 300,000,000 |
| Of Spain and Portugal | 100,000,000 |
| Private losses in those countries | 50,000,000 |
| Expenses of the United States | 40.000,000 |
| Losses by individuals | 10,000,000 |
| Of the British colonies in all parts of the world | 100,000,000 |
| Of the Spanish colonies | 100,000,000 |
| Amounting to the goodly sum of | $2,360,000,000 |

This sum would form a sufficient circulating medium for the whole commercial world, and at 6 per cent. (which is about the average interest of the several countries,) would produce a yearly income of $135,600,000.

But I have not done with expenses. The loss of a young man, in the prime of life, is a loss of property. The town of Groton, in Connecticut, lost in a single day, a large part of its able-bodied men, in consequence of Arnold's infamous invasion of his native state. The town was filled with widows, and bereaved parents. By the loss of life only, it was impoverished and nearly ruined. From the shock of a single day this town has not recovered in more than thirty years. Reader, how many such towns do you think there are in Europe?

Let it not be thought, that I suppose the loss of life can be compensated with money; but so far as the loss of life involves a pecuniary loss, it is proper to consider it in that light.

The celebrated Dr. Lettsom, in a letter dated at London, about the middle of August 1813, says, "I compute that half a million of young people have died by violence, within twelve months past, in blood thirsty Europe." The Doctor wrote before the late sanguinary conflicts in Germany: yet his computation is too small. The probability is, that from Sep-

tember 10, 1812, before the battle of Borodino, to September 9, 1813, inclusive, after the battle of Dennevitz, there fell in battle, died of wounds and in army hospitals, in prison-ships and jails, and in consequence of army sicknesses, at least 800,000 men in the prime of life, the great majority of whom were between 20 and 30 years of age. Of this number the United States may come in for a share of 10 or 15 thousand. Not less than 200,000 more were maimed for life, or had their constitutions broken so as to be helpless, and, in a pecuniary point of view, worse than dead. The loss of property by the death of an able bodied man in this country, is not less than $1500. In Europe it is less nominally, but perhaps not proportionably; that is, perhaps on an avarage throughout Europe the labor of an industrious man will go as far in clothing and schooling his children, &c. &c. as in this country. Perhaps not; we will therefore estimate the value of a man there to be half what it is here. We have, then, a result of $750,000,000 in a single year, lost to the Christian world, in consequence of the destruction of life and limbs in war. The Christian world had in arms, the last year, full three millions of men. The losses have been repaired by new enlistments and new conscriptions. The loss of the productive industry of these men, beyond what would be necessary to feed and clothe themselves, may be placed at $75 each, or $225,000,000, in the whole.

I have not yet noticed the loss of property by the derangement of business which war occasions, by the sudden depression of landed estate, by the despondency, which, in many places, prevents all exertion, &c. &c. The losses of this kind defy all computation. I merely observe, that in this country such losses have exceeded all other war expenses by more than double.

I intend to pursue this subject, by specifying some of the good purposes to which this money might be applied.

*Panoplist.* A. B.

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## A CONSTITUTION FOR MORAL SOCIETIES, TOGETHER WITH AN ADDRESS TO THE PEOPLE, ON THE SUBJECT OF INTEMPERANCE, SABBATH-BREAKING AND PROFANE SWEARING.

*Extracts from the statute Laws of the State of New-York—Chap.* 34.

### AN ACT FOR SUPPRESSING IMMORALITY.

'Be it enacted by the people of the state of New-York, represented in Senate and Assembly, That there shall be no travelling, servile labor, or working, (works of necessity and charity excepted)

shooting, fishing, sporting, playing, horse racing, hunting, or frequenting tippling houses, or any unlawful exercises and pastimes, by any person or persons within the state, on the first day of the week, &c. And further, That if any person shall be found fishing, sporting, horse-racing, hunting, gaming, or going to or from any market or landing, with carts, waggons or sleds, on the first day of the week, called Sunday, it shall be lawful for any constable or other citizen, to stop every person so offending, and to detain him or her, until the next day, and then to convey him or her to some justice of the peace, to be dealt with according to law, except in cases provided by this act,' &c.—Persons convicted of the above offences, under this statute, &c. 'shall pay the sum of twenty-five cents for every such offence."

'3. And be it further enacted, That no tavern keeper, inn-keeper, &c. shall sell or dispose of any strong or spirituous liquors, on the first day of the week, except in cases provided by this act, under the penalty of $2 50 cts. for every offence of which he is convicted,' &c.

'5. That if any person shall profanely swear or curse, and be convicted thereof, shall, for every such offence, forfeit the sum of thirty seven and an half cents.' &c.

'8. That if any person shall be drunk, and be thereof convicted, &c. he shall pay for every such offence the sum of 37½ cents,' &c.

## *RESOLUTIONS*, &c.

The Presbytery of Cayuga, at their meeting in February 1813, at Genoa, appointed Rev. Messrs. *Hezekiah N. Woodruff*, *Levi Parsons*, and Mr. *Dan Bradley*, a committee to take into consideration, and report a plan to prevent immoral practices, especially intemperance, Sabbath breaking and profane swearing. The committee reported the following resolutions, and a Constitution for the formation of Moral Societies, at the meeting of the Presbytery in August; which were approved and ordered to be printed. The committee were also directed to prepare and publish an address to the Churches and Congregations on the foregoing subjects, to accompany the following resolutions: H. N. Woodruff, *Moderator*.

1. *Resolved*, That it be recommended to the Ministers of this Presbytery, to pay more particular attention in their public discourses to the above mentioned vices, and to lift up the warning voice against all those habits and practices which have a tendency to lead to them.

2. *Resolved*, That it be recommended to the Ministers of this Presbytery, and to the individual members of the Churches, to make exertions for diffusing, as much as possible, among the people of their congregations; and wherever there may be a prospect of beneficial effects, suitable tracts, addresses, and sermons, on the foregoing subjects.

3. *Resolved*, That it be recommended to all ministers, professors of religion, and the friends of morality, as far as practicable, to refrain from the use of ardent spirits themselves; to admit the use of them cautiously, if at all, in their public meetings, and private families, and be studious to devise ways and means for lessening, if not discontinuing the use of them among their servants and hired labor-

ers, by giving greater wages, or otherwise, as experience may show, will best promote the object.

4. *Resolved,* That it be recommended to all the friends of morality, to unite their efforts in devising and pursuing means which may have a tendency to reduce the number of disorderly taverns and tippling houses, and prevent the illegal sale and use of ardent spirits in stores and other places.

5. *Resolved,* That it be recommended to the ministers and churches of the Presbytery, to be more strict in the observance of the Sabbath, to discountenance by example, and by all other prudent and legal means, unlawful travelling, especially commencing journeys on the Sabbath, or at the last of the week, with a view to an excuse for travelling on that day, and that it be recommended to the heads of families, to be more watchful over their children and domestics, to prevent them from making or receiving visits on that day, unless for charitable or religious purposes; and to the utmost of their power, to suppress all kinds of Sabbath breaking in their own families, and among their neighbors.

6. *Resolved,* That it be recommended to the officers and members of the churches, to encourage associations of persons of a moral and religious character, who will bind themselves to each other, and to the public, to obey the laws, and to prevent, by all lawful and prudent means, the practice and indulgence of the above mentioned vices.

7. *Resolved,* That the Presbytery publish an address to the public to be accompanied with these resolutions, and to be read with said resolutions at least once a quarter, in the churches and congregations of said Presbytery.

## *A CONSTITUTION FOR MORAL SOCIETIES.*

ART. 1. THE Society shall be known by the name and style of the *Moral Society of the town of* and county of

ART. 2. The officers of the society shall be a standing committee, a committee of correspondence, a treasurer and secretary.

ART. 3. The office of the standing committee shall be, to receive complaints, to judge of their nature, and of the best manner of attending to them, in order to promote the desired object; to administer reproof or admonition, in the name of the society, or to make presentments and prosecute offenders in a legal manner, agreeably to the statutes of this state.

ART. 4. It shall be the duty of the committee of correspondence, to correspond with committees of correspondence in like societies, or with individuals, concerning the mode of effecting the object of the society, to lay all information before the society, or their committee, for their benefit, and to communicate useful information to others.

ART. 5. It shall be the duty of the treasurer to keep the funds of the society, and to pay them out at the order of the committee.

ART. 6. It shall be the duty of the secretary to keep the record of the society.

ART. 7. It shall be the duty of every individual member of the society, to reprove, rebuke, and exhort offenders, in the most plain and prudent manner; but if they persist, to complain or inform of such offenders, and endeavor to prevent such offences in others.

ART. 8. Any moral or religious character may become a member of the society on subscribing to the constitution.

ART. 9. Any member may cease to be a member after months notice to the society.

ART. 10. There shall be stated meetings every year.

ART. 11. At each stated meeting there shall be a chairman chosen, who shall continue in office until the next stated meeting, whose duty it shall be to keep order at the meetings, and who may, with the advice of two of the members call a special meeting.

ART. 12. If any member be proved guilty of any of the above vices, he may be either admonished or expelled the society, as the nature of the case may require.

WE, the subscribers, sensible that intemperance, sabbath breaking, and profane swearing, sins highly provoking to God, defiling to our land, and destructive to our country, too generally prevail; do solemnly covenant and agree to and with each other, to use every exertion, both in our private and united capacity, by every prudent, and if necessary, by every legal method, to suppress these sins. Knowing the more we unite men of influence the greater probability of success. Confident that in the accomplishment of these objects we shall meet with the approbation of God and the encouragement of all good men, we do agree for ourselves, to adopt the foregoing resolutions and recommendations of the Presbytery of Cayuga; and that we may be more able to carry them into effect with respect to others, we do hereby form ourselves into a Moral Society, and bind ourselves to the performance of such duties as are required by the constitution of said society.

In witness whereof we have hereunto set our hands.

*The Address in our next Number.*

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## *A Narrative of Missions, directed by the Trustees of the* GENESEE MISSIONARY SOCIETY, *in the state of New-York, to which is subjoined, a statement of the Funds and of the Expenditures of the Society.*

THIS Society originated in the Genesee Country and its vicinity: and has been incorporated by an act of the Legislature.

A number of Congregational and Presbyterian ministers, and Delegates from churches, being convened at Phelps on the second Tuesday of January, 1810, and taking into consideration the state of the new settlements in many parts of their country, destitute of the preaching of the Gospel and other means of instruction, and considering their obligations to use all proper means to promote the enlargement and prosperity of the kingdom of Christ, and the best good of mankind, especially in their own vicinity, and within the

sphere of their influence and exertions—encouraged also by the example of their christian brethren, in other parts of the world, and animated with the hope that their labors would not be in vain, were induced to form themselves into a Missionary Society.

The Society thus formed, were soon enabled by contributions from several religious congregations, and from individuals to employ Missionaries. Stimulated with the pleasing hope of administering to the light and joy of such as love the prosperity and extention of the Redeemer's kingdom, and excited by the motive of discharging official duty, the trustees of the society lay before the public the following narrative of services performed by their Missionaries among the destitute.

In the year 1810, Rev. Simeon R. Jones, under an appointment from the Committee of Trustees, labored as a Missionary ten weeks. He travelled about 700 miles, preached 65 times, administered the sacrament of the Lord's Supper once, visited 4 schools, 103 families, and collected in contributions for the use of the society, 20 dollars and 81 cents.

In the Report of the Trustees, in 1811, is stated that since the last annual meeting of the Society, Rev. Reuben Parmele, and Messrs. Robert Hubbard, Silas Hubbard and Lyman Barritt have been employed as Missionaries. Mr. Robert Hubbard commenced his mission in the month of November last, and was in the service of the Society ten weeks. On his misson he visited the counties of Ontario, Steuben and Allegany. From his journal it appears that he preached 70 times, visited 8 schools and 66, families, and received for the society 20 dollars and 58 cents.

Mr. Barritt labored as a Missionary four weeks. His labors were confined to the towns of Boyle, Penfield and the northern part of Bloomfield. During his short mission he preached 14 times, attended 4 conferences, visited 26 families, and received in contribution one dollar and 50 cents.

Mr. Silas Hubbard commenced his mission in the month of July, and was employed eight weeks. He visited most of the settlements in the counties of Steuben and Allegany, travelled 500 miles, preached 43 times visited 80 families, and received in contributions for the Society 7 dollars and fifty cents.

Mr. Parmele commenced his mission in August, and was employed in missionary labors 32 days. He travelled about 360 miles, preached 24 times, attended 4 conferences, 1 church meeting, and administered the Lord's supper once, admitted to churches 2 persons, and baptized one adult. He visited private families as he had opportunity, and received for the Society 2 dollars and 65 cents.

From the journals of these missionaries it appears, that they were, in general, cordially received, and the people among whom they labored expressed their gratitude to the missionary society.

The report of the trustees in 1812, states, that since the last annual meeting of the society, three persons have been employed in the missionary field, viz. Rev. Messrs *Reuben Parmele, Aaron C. Collins*, and Mr. *Samuel Parker*.

Mr. Parmele entered upon his mission in January, and laboured in the service of the Society 34 days, in the counties of Ontario and Genesee. He rode 346 miles, preached 20 times, attended 3 conferences, visited one school, assisted in forming one church, administered the Lord's supper once, made twenty-seven family visits, and received for the funds of the society, $1 25 cents.

Mr. Collins received an appointment to labor eight weeks in the service of the society, in the Genesee country. From a statement of his labors transmitted by him to the secretary, it appears that he has performed but a part of his mission. He has already spent 35 days in missionary labor, preached 25 times, administered the Lord's supper twice, baptized several children, visited schools and families as he had opportunity, and received in contribution for the missionary fund 7 dollars.

Mr. Parker labored as a missionary four weeks in the month of March. The scene of his labors lay in the counties of Ontario and Genesee. On this mission he travelled 260 miles; preached 23 times, visited several schools and families, and collected for the missionary fund 14 dollars and 56 cents.

Mr. Parker has since performed a mission of 6 weeks in the county of Tioga, and in the head waters of the Tioga river in Pennsylvania. During his mission he rode 563 miles, preached 27 times, attended 7 conferences and 3 funerals, visited several schools and families, and received for the Society 4 dollars and 28 cents.

From the journals of these missionaries it appears they were, generally, received with cordiality, and there is reason to believe their labors have been useful. In a few places some special religious attention prevailed, particularly in the county of Tioga.

The Report of the Trustees, in 1813, states, that since the last annual meeting of the Society, several missionaries have labored in the missionary field, under the direction of the Trustees.

Mr. Lyman Barritt, a candidate for the gospel ministry, commenced a mission for four weeks, to the county of Steuben, in the month of October last.

While engaged in the mission he preached 21 times, made 37 family visits, travelled about 200 miles, and received in donation to the Society 4 dollars and 4 1-2 cents.

In the months of December and January, Mr. Barritt performed four weeks more of missionary service, in the counties of Steuben, Allegany and Ontario. During this tour he preached 23 times, visited 37 families and received in donations 5 dollars.

In the month of October, Rev. David Tuller and Rev. Oliver Ayer, performed one week of missionary labor each, under the direction of the Trustees, in the north and north-east part of the county of Ontario, and organized a church in Green's settlement, in the town of Sodus.

Mr. Tuller preached 3 times, administered the Lord's supper once, and made a number of family visits. Mr. Ayer preached 7 times and made 12 family visits.

In the months of October and November Mr. Orange Lyman, a candidate for the gospsl ministry, performed three weeks missionary labor under an appointment from the Committee of Trustees. His labors were confined to the northern part of the counties of Ontario, Seneca and Cayuga: he preached 16 times, and performed other missionary duties as he had opportunity.

In the months of December and January Mr. Daniel Butrick, a candidate for the gospel ministry, labored as a missionary in the service of the Society 2 weeks. The field of his labor was in the counties of Ontario, Seneca and Cayuga. During his mission he preached 15 times, and visited 12 families and 4 schools.

In the month of July, Rev. Reuben Parmele performed a missionary tour of two weeks in the county of Genesee. He preached 13 times, visited 2 schools, baptized 2 children, and administered the Lord's supper once, beside family visitations.

Mr. Lyman Barritt performed another missionary tour of 2 weeks in the northern part of Ontario and Seneca counties, in the month of September. He preached 17 times, visited 23 families, and received for the Society from Southwick's settlement, in the town of Junius, 4 dollars and 50 cents.

All these missionaries were engaged in the service of the Society for 7 dollars a week, excepting Mr. Robert Hubbard, who, for ten weeks service, accepted of only 20 dollars and 58 cents.* From the journals of the missionaries it appears that 75 weeks of missionary service have actually been performed, and 426 sermons been preached.

The amount of the contributions in the new settlements, received from the hands of missionaries, is 94 dollars and 17 1-2 cents.

The whole amount of monies expended for the support of missionary preaching, and for other missionary purposes, is 518 dollars and 74 cents.

Now remaining in the Treasury a balance of $318 and 73 cents.

JANUARY 27, 1814.

* The compensation for missionary services was, at the last meeting of the Society, fixed at 9 dollars a week.

*A Statement of the Funds of the Genesee Missionary Soiety, and the Expenditures of the same, from the 9th of January* 1810, *to the 26th of January* 1814, *inclusive.*

ACCOUNT OF THE MONIES RECEIVED BY THE TREASURER.

| | | D. | C. |
|---|---|---|---|
| 1810. May 8. | A contribution from the North Congregational Society in Bloomfield, | 3 | 40 |
| | A contribution from Livonia, | 2 | 52 |
| | A contribution from Bath, | 22 | 60 |
| | A contribution from Prattsburgh, | 20 | 60 |
| | A contribution from North-Bristol, | 6 | 00 |
| | A contribution from Boyle, | 3 | 78 |
| | A contribution from Lima, | 5 | 08 |
| | | $63 | 98 |

| | | | | |
|---|---|---|---|---|
| | Brought forward, - - - - - - | | | $63 98 |
| | A contribution from Dansville, - - - - | | | 7 20 |
| | A donation from Col. Samuel Haight, Bath, - | | | 3 00 |
| | A donation from Gen. Geo. M'Clure, Bath, - | | | 2 00 |
| | A donation from a Friend, - - - - | | | 2 00 |
| | A donation from Uriel Chapin, Esq. Pulteney, - | | | 2 00 |
| | A donation from Mr. James M'Murtrie, Bath, - | | | 2 00 |
| | A contribution from the church in Elmira, - - | | | 20 00 |
| | A contribution from the congregation Elmira, - | | | 4 00 |
| | A donation from Capt. Joel Pratt, Pulteney, - | | | 2 00 |
| | A donation from Henry A. Townsend, Esq. Bath, | | | 2 00 |
| | From Rev. Simeon R. Jones, collected on a mission, viz: | | | |
| | From Mrs. Mary Nuramer, of Caledonia, | 0 25 | | |
| | Elisha Parish, Esq. of Bristol, - | 2 | | |
| | Gamaliel Wilder, Esq. of Bristol, | 2 | | |
| | David Gilbert, of Bristol, - - | 1 | | |
| | West Bloomfield,—a collection, - | 3 62 | | |
| | Linsly town—a collection, - | 2 28 | | |
| | Angelica—a collection, - - | 8 66 | | |
| | Conhocton—a collection, - - | 1 00 | | ...20 81 |
| 1811 Jan. | From Mr. Robert Hubbard collected on a mission, - - - - - - - - | | | 20 58 |
| | From individuals by Rev. John Niles, viz. | | | |
| | George Hornell, Esq. a donation, - | $5 00 | | |
| | Elias Hopkins, Esq. a donation, - | 5 00 | | |
| | Col. Samuel S. Haight, a donation, - | 2 00 | | |
| | Mrs. Sarah Haight, - - - - | 5 00 | | |
| | Deacon Elias Gilbert, a donation, - | 3 00 | | ...20 00 |
| Jan. 12. | From the congregation in Bath, a contribution, - | | | 50 00 |
| | From the congregation in Prattsburgh, - - | | | 17 00 |
| | From Mr. Lyman Barritt, collected on a mission, | | | 1 50 |
| | Mr. Silas Hubbard, collected on a mission, | | | 7 50 |
| | Rev. Reuben Parmele, collected on a mission, | | | 2 65 |
| | A donation from Mr. N. Fisher, of Bristol, | | | 1 59 |
| | A donation from Deac. Kellogg, of Boyle, | | | 2 |
| | Mr. James M' Murtrie—an annuity, - - | | | 1 |
| | Mr. J. M' Cornell—an annuity, - - | | | 1 |
| | Capt. Joel Pratt—an annuity, - - - | | | 1 |
| | Contribution from Elmira, - - - - | | | 9 |
| 1812 | A donation from Mr. G. Downs, - - | | | 0 50 |
| May 1st, | A contribution from Prattsburgh, - - | | | 28 56 |
| 9th, | Mr. Samuel Parker, coll. on a mission, viz: | | | |
| | Caledonia, - - - | 5 56 | | |
| | West Bloomfield, - - | 9 00 | | ...14 56 |
| 13th, | A contribution from the congregation in Bath, | | | 52 12 |
| Sept. 1st, | A donation—Female Cent Society in Marcellus, | | | 21 |
| | A donation—Female Cent Soc'ty in Prattsburgh, | | | 9 25 |
| | | | | 391 80 |

| | | | |
|---|---|---|---|
| | Brought forward | 391 | 89 |
| | Individuals in Prattsburgh, - - | 4 | 50 |
| Oct. 1st. | A donation from Daniel Cruger, Esq. - | 3 | |
| | A donation—Female Cent Society in Bath, | 72 | 86 |
| | A donation—Female Ct. Sociey E. Bloomfield, | 59 | |
| | A donation—Welch Independent Church in Stuben, county of Oneida, - - | 10 | |
| | A donation—Gen. J. Lincklaen, of Cazenovia, | 5 | |
| | Mr. SAMUEL PARKER, collected on his mission at Linsleytown, - - - - | 3 | |
| | A donation from a friend, - - | 1 | |
| | A donation from George Hornell, Esq. - | 2 | 20 |
| | A donation from Rev. Oliver Ayer, - | 2 | |
| | A donation from Mr. Samuel Parker, - | 2 | |
| | An annuity from Elisha Parish, Esq. - | 1 | |
| | Rev. Aaron C. Collins, collected on a mission, | 7 | |
| | A contribution from the congregations of Honeoy and Livonia, - - - - | 28 | |
| | Rev. Reuben Parmale collected on a mission, | 1 | 75 |
| | Mr. Lyman Barritt collected on a mission, | 9 | 04 |
| 1813 | A contribution—congregation in E. Bloomfield, | 52 | 87 |
| April | A contribution from West Bloomfield, | 6 | 66 |
| 22d, | Rev. Robert Hubbard, a contribution from Conn. | 5 | |
| 27th, | A contribution from Lima, - - | 8 | 97 |
| May | A contribution—Female Cent Society in Lima, | 8 | |
| 17th, | A donation—Female Ct. Society in Prattsburgh, | 13 | 16 |
| | A contribution from Prattsburgh, - | 30 | 70 |
| July | Paid by Rev. Oliver Ayer to Rev. Reuben Par- | | |
| 30th, | mele and Mr. Barritt, for four weeks mission- | | |
| & | ary service, - - - - | 28 | |
| Oct. | Two annual dues from Capt. Joel Pratt, | 2 | |
| 12th, | A donation—Female Cent Soc'y in Prattsburgh, | 14 | |
| | A donation—Female Charitable Society in Marcellus, - - - - | 23 | 26 |
| | Two annuities from Deac. Timothy Buel, | 2 | |
| | Contribution from Middlesex Society, | 8 | |
| | A donation from Mrs. Dorothy Hoar, of Homer, | 10 | |
| | Mr. Barritt collected on a mission, - | 4 | 50 |
| | Rev. Reuben Parmele collected on a mission, | 2 | 46 |
| | A donation from Mr. Thaddeus Edwards, | 5 | |
| 1814 | A donation from Rev. Hezekiah N. Woodruff, | 2 | |
| Jan. | A donation from Rev. Levi Parsons, - | 1 | 25 |
| 26, | Two annuities from Deac. Elias Gilbert, - | 2 | |
| | A contribution from Gorham, - - | 4 | 46 |
| | | $ 837 | 47 |

*Monies paid by order of the Trustees, since the 9th of January* 1810, *to the 26th of January* 1814.

| | | |
|---|---|---|
| 1810 | Paid Rev. Simeon Jones for ten weeks mis- | |
| Oct. | sionary service, - - - | 79 |

| | | | |
|---|---|---|---|
| 1811 | Paid Mr. Rob't Hubbard for missionary services | 20 | 58 |
| Jan. | Paid Mr. Lyman Barritt for four weeks missionary services, | 28 | |
| Oct. | Paid Rev. Reuben Parmele for thirty two days missionary services, | 31 | 75 |
| | Paid Mr. Silas Hubbard for seven weeks and a half of missionary services, | 52 | 50 |
| 1812 | Paid Rev. Reuben Parmele, for four weeks mis- | | |
| March 31st, | sionary services, | 28 | 90 |
| May | Paid Mr. Samuel Parker for four weeks mis- | | |
| 9th, | sionary services, | 28 | |
| 13th, | Paid Rev. John Niles, to defray the expense of printing the constitution of the society and an address, | 25 | |
| Oct. 12. | Paid Rev. Aaron C. Collins for five weeks missionary services, | 35 | 00 |
| 19. | Paid Mr. Sam'l Parker for 6 weeks missionary labors, | 42 | 00 |
| | Paid Mr. Silas Hubbard a balance for missionary labor | 1 | 50 |
| Nov. 30. | Paid Mr. Lyman Barritt for 4 weeks missionary services, | 28 | 00 |
| Dec. 9. | Cash advanced to pay Rev. Oliver Ayer for 1 weeks missionary service—Rev. David Tuller one week, | | |
| 1813, | and Mr. Orange Lyman 3 weeks, | 35 | 00 |
| Jan. 13. | Paid Mr. Lyman Barritt for four weeks missionary services, | 28 | 00 |
| Apl. 22. | Paid Rev. Oliver Ayer for postage, | 00 | 39 |
| | Paid Mr. Daniel Butrick for 2 weeks missionary services, | 14 | 00 |
| | Cash deposited with Rev. Oliver Ayer to pay missionaries, | 50 | 12 |
| | A Note in the hands of the Treasurer of $14 00 with a balance in cash transmitted by the late Treasurer, Henry A. Townsend, into the hands of Rev. Oliver Ayer, present Treasurer, of 194 73—208 | 73 | |
| | Total amount, | 727 | 47 |
| | Actually expended, | 518 | 74 |
| | Balance in the Treasury, | 318 | 73 |
| | | 837 | 47 |

DAVID HIGGINS,
OLIVER AYER,
JAMES H. HOTCHKIN,
} *Committee of the Missionary Society.*

Bloomfield, Jan. 28, 1814.

## Officers of the Society for the present year.

Rev. *David Higgins*, of Bath, President.
Deac. *Timothy Buel*, Bloomfield, Vice-President.
Rev. *James H. Hotchkin*, of Pulteney, Secretary.
Rev. *Oliver Ayer*, of Bloomfield, Treasurer.

### TRUSTEES.

Rev. *Hezekiah N. Woodruff*, Auburn.
Mr. *Thaddeus Edwards*. of Marcellus.
Rev. *Levi Parsons*, of Marcellus.
Col. *Samuel S. Haight*, of Bath.
Rev. *Aaron C. Collins*, of Honeoy.
*Elisha Parish*, Esq. of Bristol.
Rev. *Henry Axtell*, of Geneva.
Deac. *Elias Gilbert*, Honeoy.

### COMMITTEE OF MISSIONS.

Rev. Messrs. *David Higgins, James H. Hotchkin, Oliver Ayer, Henry Axtell, Hezekiah N. Woodruff*, & *Levi Parsons.*

## ORDINATION.

On the 16th ult. the Rev. *John B. Whittlesey*, was ordained to the work of the Gospel Ministry, over the presbyterian church and society in the village of Herkimer. The introductory prayer by Rev. *Henry Dwight*, of Utica; Sermon by Rev. Dr. *Backus*, President of Hamilton College; the Consecrating Prayer by Rev. *Samuel F. Snowden*, of New-Hartford; Charge by Rev. *Jesse Townsend*, of Madison; Right hand of fellowship, by Rev. *Samuel T. Mills*, of Litchfield, Charge to the Congregation, by Rev. Mr. *Welmore*, concluding Prayer, by Rev. *John Smith*, of Cooperstown.

## RELIGIOUS ANECDOTE.

When it was objected on the floor of the Senate of Massachusetts, to the act for incorporating "the Missionary Society," that it was affording the means of *exporting religion, whereas there was none to spare from among ourselves;* it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported,* THE MORE WE HAD REMAINING.

## EPIGRAM.

Dum vivimus vivamus.—*Whilst we live let us live.*

"Live while you live;" the Epicure would say,
"And sieze the pleasures of the present day;"
"Live while you live," the sacred preacher cries;
"And give to God each moment as it flies."
Lord! in my views, let both united be;
I live in pleasure, when I live to thee.

THE

# UTICA CHRISTIAN MAGAZINE.

VOL. I.] MAY, 1814. [No. 11.

## ON THE GRADUAL AND INSIDIOUS PROGRESS OF INTEMPERANCE.

### No. V.

NO person ever became a drunkard, or a tippler, all at once. The descent to infamy and to hell, upon the fiery stream of intoxicating liquors, though often rapid, is not perpendicular. In almost every case, the progress, at first, is slow and imperceptible. Probably, not one hard drinker in a hundred entertained the least apprehension of danger, when he began to fall; and not one in fifty can, upon looking back specify the day, or the month, when he took the first step, in the downward road of intemperance. It requires time to pervert the natural taste; to silence the remonstrances of conscience, to overcome the sense of shame; to extinguish the best effections of the heart; and, with the eyes open, to plunge voluntarily into all the miseries of infamy, poverty, disease, death, and perdition.

It is by degrees, that an inordinate thirst for ardent spirits is created. The poison diffuses itself through the system unseen and unsuspected. While the unconscious victim cries peace and safety, sudden destruction is coming upon him. Every day adds a new and stronger link to the chain, that is soon to bind him beyond the hope of deliverance. At every step his path becomes more steep and critical. Like a benighted wanderer on the glaciers of Switzerland, he walks upon the brink of destruction, and knows it not. Or, rather, he is like a man in a delirium, who should stand and laugh and sing on some loose impending crag of the highest Alps, at the very moment when he is about plunging into the abyss beneath.

This might serve for a hasty outline; but it may be useful, though it should be painful, to pursue the subject further. Let us then endeavor, in a few cases, to trace the insidious progress of intemperance, step by step, from the first excess, to downright and habitual intoxication.

We will begin with one of those invalids, who are gradually and insensibly seduced by strong drink, under the imposing name of medicine. He resorts to the bottle of bitters at

first, not because he craves liquor, but to remove some ache, or to gain a temporary relief from debility. He drinks very sparingly once a day, and is sure that it does him good. Soon he finds, that the little, which he has been accustomed to take, does not produce the desired effect, and therefore increases the dose. While under its stimulating operation he feels better, but when that ceases, he sinks lower than ever. Long before the stated hour returns, he is driven, by a kind of unaccountable impulse, to the bottle, by the use of which he once more gains a momentary relief.

In the mean time, he feels, or thinks he feels, a variety of strange spasms and shooting pains, which nothing but his beloved medicine can remove. Under this impression, he after a while uses it so frequently and so freely, that its inebriating effects become apparent to his friends. They are alarmed, and very tenderly suggest to him the expediency of substituting some other medicine. He is confident that nothing will answer the purpose so well, and thinks himself fully authorized, nay bound, to reject their friendly advice. The habit of drinking now increases upon him every day.—He is often disguised, and his friends think it high time to remonstrate with him in a more decided tone. He pretends to be astonished, that they should entertain such unkind suspicions; assures them that these suspicions are wholly groundless; that he drinks no more than his health absolutely requires, and wonders how they can be so cruel, as to think of depriving a poor sick man of the only medicine, which gives him any relief. Thus he contrives to blind his own eyes, and to resist every motive that can be urged to save him from ruin. While he flatters himself that his health is improving his bands are made strong. He wastes all the little strength that he had, and goes prematurely down to the grave, a confirmed drunkard. Or, if he recovers in spite of strong drink it is only to drag out a few months or years of shame and guilt; to be a burden to his friends and a curse to the community. Such, in a thousand cases, is the gradual and insidious progress of intemperance, begun and carried on by using ardent spirits as a medicine.

Let us now trace its footsteps and its ravages, for a moment, along the path of honor and office. Here alas! we shall find many a column, broken and defaced, which once stood strong and towered high, the pride and ornament of the state. Here, also, may we behold the useless fragment of a multitude of inferior pillars, which, while they stood, helped to support the public edifice. None of these, let it be remembered, were overthrown by a single shock. Their foundations were

gradually and silently washed away, till they tottered, and at last fell to rise no more. How this catastrophe is produced, it is not difficult to explain. In doing public business men have the temptation to drink almost always before them. Our habits are such, that to avoid being singular, those who would gladly decline, think they must, at least take a little. Here the rivulet, in many cases, takes its rise. Drinking a little once, prepares the way for drinking a little, or rather a good deal more. Liquor is always plenty and is often free. This last circumstance it cannot be doubted, induces some to drink more, than they would feel themselves able to buy.—Being once fairly initiated, they find it difficult to refrain. Having had the decanter of brandy always at hand, when abroad, discharging their public duties, it is natural to wish for it at home. And when matters have proceeded thus far, the danger of confirmed intemperance becomes great, and the most distressing apprehensions of friends, are too often speedily realized.

Thus, one indulgence, which, perhaps, was merely complimentary, prompts to a second; that to a third; and so on, till the melancholy fate of the victim is sealed. In the mean time, public confidence is gradually withdrawn. The whisper of suspicion gives place to the irresistible proofs of ocular demonstration. "He is not the man he once was," is repeated, by one and another, with a significant look and strong emphasis. To his utter astonishment he finds his character gone before he suspected that it was even tarnished. This discovery accelerates his fall. He throws off those restraints which a regard to his character had imposed, becomes a confirmed sot, is an object of pity and derision while he lives, and goes unlamented down to the grave.

Still further to illustrate the gradual and fatal progress of intemperance, let us seek in the bosom of some happy and respectable family, for an amiable and promising youth on whom the fondest hopes of his parents rest. We will suppose (what alas! too often happens,) that through their indiscreet use of strong drink in the family, he contracted, even in childhood too high a relish for the cordial and the sling. Or we will suppose, that his feet first began imperceptibly to slide, at a raising, a ball, a military parade, or, on a fourth of July. Having once begun to drink spirits, he repeats and increases the draught from time to time, without the least suspicion of danger, and is pleased with the exhilarating effects. This exhilaration is naturally followed by languor and he soon learns, when his spirits are depressed, to raise them by the stimulus of ardent spirits.

Yielding to the importunity of merry and insinuating companions, he goes now and then to the tavern, or grog shop.—The glass is filled, passes briskly around, and he is urged to partake of its contents. If he declines, or drinks sparingly, he is ridiculed as a lad of no spirit. Again the glass is replenished; again and again he is over-persuaded to put it to his mouth. Nor after others have treated him so generously, is it possible for him to get off with honor, till he has called in his glass, and pledged the noisy circle. He goes away heartily ashamed of himself, and resolves never to be found in such company again. But he is again solicited and yields. He is observed to drink more willingly and freely than before, and is greeted with applause. This flatters his vanity, but cannot altogether quiet his conscience. He returns home late. The suspicions of his parents are excited. They inquire where he has been; and, after some attempts at equivocation he is constrained to tell. They tenderly admonish him and he promises never to offend in this way again. A new temptation, however presents itself, and he is overcome. All this time, he abhors the character of a drunkard; never suspecting, that he is becoming one himself. But the dreadful truth begins to appear. His eyes and his face betray him. He grows idle and quarrelsome; answers his parents roughly; and learns to swear and gamble over the bottle, as often as he can find opportunity.

He is, perhaps, secretly carried home intoxicated, from his midnight revels, once or twice. The scene is too much for his doting father and mother. Their hearts are ready to burst with anguish. Half despairing and half distracted, they weep and pray till he comes to himself, and then, in the most earnest and moving terms, set before him the fatal consequences of persevering in his present course. His brothers and sisters entreat him, with many tears, not to destroy himself, and not to rend the heartstrings of those who most tenderly love him. He is deeply affected; promises amendment, and forms strong resolutions, which, alas! prove like the morning cloud and the early dew.

At length his intemperance becomes a subject of public conversation. Many have seen him in a state of partial or complete intoxication. Then it is, that to save his character, if possible, a little longer, his friends invent for him, a variety of excuses; such as that he drank upon an empty stomach; he was very much out of health; he was overcome with cold; or he is subject to fits and fainting. Vain effort to conceal the truth! He has fits, indeed, but they are fits of drunkenness, which become every month more fre-

quent and more public. He is seen staggering away from the dram shop, or lying senseless on the ground, at noon day. If he is able to get home, he raves like a maniac, or rather like a fiend; curses him that begat, and her who bare him, and impreeates the vengeance of God upon his own head.

Thus he goes on, waxing worse and worse; selling the very clothes from his back to buy spirits; destroying all the faculties of his mind; and *treasuring up wrath against the day of wrath.* He dies as he lived. The grief of his mother is too big for utterance. Gladly would she pour it forth in tears, but cannot. Even tears refuse to come to her relief His father, trembling with agony, and bending over his grave, breaks out in the heart-rending apostrophe of king David, *O my son, my son, would God I had died for thee, my son, my son.*

Painful as is this view of the gradual and terrible progress of intemperance, there is at least one other, which is not less distressing. I have seen the affectionate husband, the fond parent, the warm friend, and the kind neighbor, drawn incautiously within the tremendous sweep of this worse than Norwegian whirlpool. For some time he was carried so slowly round its vast circumference, that his friends would scarcely perceive the motion, and he was wholly unconscious of it himself. But at length, suspicion ripened into certainty. It became apparent, that every revolution hastened his progress and carried him nearer to the fatal centre. His fond wife, terrified almost to distraction, entreated him instantly to make his escape. He smiled at her weakness, and assured her there was no danger. This increased her alarm; and fain would she have rescued him at the hazard of her own life, but could not. His children stretched out their imploring hands, and his friends made every possible effort to save him, but in vain. At times indeed, he would seem to listen to their entreaties, and feebly to struggle against the current, that was hurrying him to destruction. But at length its whirling velocity made him giddy, and even deprived him of reason. Every moment accelerated his approach to the roaring gulf; and while I beheld, he suddenly disappeared, and I saw him no more!

Let my readers tell, whether they have not seen a man, happy in the bosom of his family, kindly discharging the duties of a husband and father, till that great destroyer, strong drink, entered his house, and tempted him to his undoing. His destruction, however, was not accomplished in a day or a month. If he indulged his appetite for liquor too far, he firmly resolved never to become a slave to it. If he drank

his morning bitters regularly every day, he was sure that the habit could not be attended with any danger. If he went occasionally to the tavern, it was only to read the news-papers; or if to the dram-shop, he had business there which could not be dispensed with. He always retired early and sober.

But notwithstanding all his excuses and palliations it was apparent, that he had begun to fall. Instead of passing his evenings at home, as formerly, he might be seen hanging about the tavern till a late hour. Private and tender remonstrances, were resorted to, and he promised reformation. He left his dissolute companions, and resolved never to renew the connexion. But neither promises nor resolutions could bind him. He returned to his cups. He neglected his business. His customers called, and not finding him at home, withdrew their patronage. His wife tried every endearing method to withdraw his feet from the path of ruin. He was not yet a drunkard; but it was evident he would be soon, unless something could be done to check his progress, and no effectual means could be devised. At length he came home intoxicated. The distress of his partner and the consternation of his children, may be imagined, but cannot be painted.

When sleep had brought him to himself, most earnestly did she conjure him for his own sake, for her's, and for that of their common offspring, to reform without delay. He seemed to relent; begged that she would forgive him; bound himself by the most solemn promises, and once more revived her hopes. Ah delusive hopes! Unable to walk, he was soon after carried home by his companions; slept away the fumes of the inebriating draught; again relented, and again relapsed. Now it was, that he gave himself up to sin with greediness. Now it was, that he might be seen staggering away from the dram-shop, at an early hour of the day. Whenever he went from home, his poor broken hearted wife trembled to think of his return. His estate was soon all measured out by the gill and the half gill; his family was reduced to beggary; and the boys in the streets hooted at him as he reeled along.

And now, yonder comes that loathesome, self degraded monster. Behold his bloated face, his eyes swollen and red, and every feature distorted. See him at length feeling for the door of his own house, stumbling over the threshold and entering more like a brute than like a man.

If your heart can endure it, follow him into the house. Behold his children fleeing and shuddering, as if pursued by

a wild beast. Conceive, if you can, what his poor heart-broken wife must suffer, as she sinks down in her chair, and remains speechless. And is this the man, who vowed to love and cherish her in sickness and in health? Is this the husband who was once so kind, the father whose children used to run out to meet him, and welcome his return? O how changed! And by what means? What evil spirit is this, that now possesses and is dragging him away to the pit? It is intemperance. Reader! once he was as free from it as thou art. But he was snared and taken, when he little thought of it; and so mayest thou be. We have seen what he was; we know what he is. He has fallen by little and little. Soon he will die, and while we lament his dreadful exit, let us remember, that he does not perish alone. Thousands of husbands and fathers, in the United States, are now travelling the same road; and, except they repent and reform, of which there is almost no hope, will ere long meet the same doom!

Finally; I have seen the gradual progress of intemperance in the wife and the mother. She was a woman of engaging manners and a sweet disposition, beautiful, prudent, sensible and serious. The heart of her husband safely trusted in her. He fondly promised himself, that she would *do him good and not evil, all the days of her life. She stretched out her hand to the poor; yea, she reached forth her hands to the needy. She opened her mouth with wisdom, and in her tongue was the law of kindness. Her children arose up and called her blessed: her husband also, and he praised her.* Happy, happy days, and golden prospects!

But, in an unguarded hour, strong drink seduced her. By slow degrees, at first, she became attached to the insidious poison. A change in her general deportment was observable, but the cause was not known. Her husband was first compelled to suspect, (what he would have given all his substance to disprove,) that she was becoming intemperate. But how should he mention to her, what he could not think of without torture? Her children were convinced, that something was wrong, and her friends began to feel anxious.

Had she stopped here, every suspicion would have vanished, and she would, if possible, have been loved more than ever. But she never once thought that her feet stood on slippery places, and the arch deceiver did not choose to resign the influence, which had been so slowly gained. She yielded to every new temptation, till the habit of drinking was in a great measure confirmed. Her husband suggested to her his fears, in the most tender and delicate terms, and she seemed to be affected. Neither resolutions, nor promi-

ses were wanting; but they were not long regarded. Though her husband did every thing in his power to conceal her guilt and shame, it was impossible. All who loved and esteemed her were grieved and astonished. Her disposition was soon ruined, and her intellect impaired. Intoxication followed excess, and, while under the influence of liquor, to torment her husband, was her greatest delight. He could have faced the enemies of his country with calmness, in the field of death. He could have firmly extended his right arm to the knife of the surgeon; but he could not support the thought that his beloved wife was become a drunkard.

In the mean time, however, the habit to which she had yielded gained strength. Her house and her little ones were neglected. Every thing that she could get was expended for liquor. The whole order of the family was subverted. Her health was undermined. It seemed as if she must speedily close her melancholy career. But she lived long enough, effectually to break her husband's heart, and prevent the proper education of her children. At last she died, and where is she?

Let those who have eyes to read, and hearts to feel, seriously reflect upon the views, which I have attempted faintly to sketch, of the gradual and fatal progress of intemperance, when once it gains the ascendency; and let them watch and pray against it without ceasing. Z. X. Y.

*Panoplist.*

## *An Historical View of the First Planters of New-England.*

### No. VII.

Continued from page 367.

HAVING given some account of the establishment of the colonies of Plymouth, Massachusetts and Connecticut; we now proceed to a sketch of the rise of the colony of New-Haven. This was a fourth colony, which, with the other three, were united in a permanent confederation, for their mutual protection and benefit. This union of these separate governments, founded upon a similarity of character, was the source of that steady prosperity, that peculiar harmony, and of many of those eminently wise institutions, by which the New-England states have been so long distinguished.

One of the original Patentees of the colony of Massachusetts, and a great patron of the New-England settlements, was Theophilus Eaton. He was an eminent merchant in London, engaged in the India trade, had been employed in important services for the government, and held a high rank

in the East-India Company. At the emigration of Gov. Winthrop and his company, who established the colony of Massachusetts, it does not appear that Mr. Eaton had any design of coming to America. Though he afforded much assistance to the infant plantation, being engaged in extensive mercantile business, he chose to remain in his native country.

Mr. John Davenport, a minister in London, not less distinguished for strength of genius and extensive learning, than for ardent piety, unwilling, to submit to the arbitrary impositions of the ecclesiastical establishment, could not escape the jealous vigilance of Laud, at that time Bishop of London. To avoid the indignation of prelatic tyranny, in the year 1633, he went over to Holland. He had been an active instrument in obtaining the patent for the colony of Massachusetts, though, at his express desire, his name was not inserted as one of the patentees. Hearing, while in exile, of the prosperity and the divine blessing which attended the New-England settlements, he meditated a removal to America. On his return to England, Mr. Eaton, who had enjoyed the benefit of his eminent ministry in London, determined to accompany Mr. Davenport in an emigration to the western wilderness. Mr. Eaton, Mr. Hopkins, afterwads Governor of Connecticut, Mr. Davenport, and a considerable number of worthy opulent planters, arrived in Boston, in June, 1637. The two former are thus characterized by Governor Winthrop, at the time of their arrival: "Mr. Eaton and Mr. Hopkins, two merchants of London, men of fair estate, and of great esteem for religion, and wisdom in outward affairs." Mr. Eaton is thought to have possessed the greatest fortune, and the most extensive acquaintance with business, of any of the fathers of New-England.

Mr. Eaton, Mr. Davenport, and their company were inclined to commence a new plantation, and lay the foundation of a separate colony. Though the most advantageous offers were made them by the government of Massachusetts, to choose any place within their jurisdiction, they preferred a place without the limits of the existing colonies. They, accordingly, fixed upon New-Haven for the place of their future habitation, and in the spring of 1638, began the settlement of that pleasant town. President Dwight, in his able and judicious "Statistical account of the City of New-Haven," gives the names of the first principal settlers, and an account of the purchase of their lands from the Indian proprietors. This purchase was made for a valuable consideration.—"On the 4th of June, 1639, the planters formed their constitution. On the fifth of June they organized their

government, when Mr. Eaton was chosen governor. By the general court, which sat September 5th, 1640, Quinnipiack was named *New-Haven.*" In the early times of the New-England colonies, no one was so much distinguished for good order and internal tranquility, as the colony of New-Haven. Mr. Eaton and Mr. Davenport were the fathers of the plantation, and their influence, founded on their personal worth and unshaken fidelity to the best interests of the settlement, was never diminished. Mr. Eaton was annually elected governor till his death, in 1657. In their intercourse with the natives, the government ever conducted with such wisdom and integrity, that the colony suffered very little from Indian hostility. The principal planters possessed so much property, and conducted the affairs of the colony with such discretion, that the settlement never experienced any special sufferings from want.

The first planters of New-Haven, having been bred in mercantile employments, were inclined to engage in the pursuits of commerce. With that view they fixed their settlement at a port selected for that purpose. In these pursuits, they sustained many severe losses. Particularly in the loss of a new ship of 150 tons, freighted with a valuable cargo, and manned with seamen and passengers from many of the best families in the colony, which foundered at sea, in the year 1647. This severe loss discouraged, for a time, their commercial pursuits, and engaged their attention, more particularly, in the employments of agriculture.

In addition to the town of New-Haven, several other flourishing settlements were soon commenced, which were included in this colony. In 1639, commenced the settlement of the towns of Milford and Guilford. Stamford was settled in 1641. Soon after which, began the town of Branford. Some settlements on Long-Island, cotemporary with these, were included in the colony of New-Haven.—The confederation of the united colonies took place in 1643; in the accomplishment of which most important object, Gov. Eaton performed a most distinguished part.—Mr. Hopkins, who emigrated from England in company with Mr. Eaton and Mr. Davenport, settled at Hartford at the same time that the others fixed at New-Haven, and became one of the most useful and eminent characters in Connecticut. The intimate friendship which subsisted between Mr. Hopkins and Mr. Eaton, was of great advantage to the two colonies.

Like the other colonies of New-England, that of New-Haven was planted with a special view to the honor of the divine Saviour, and the enjoyment of the pure religion of the gospel. Mr. Davenport often remarked, before his emigra-

tion to America, that he found no churches willing to advance in gospel light and ecclesiastical improvement, any further than the limits attained by their first reformers. That the Lutheran churches, by all the discoveries of subsequent periods, could never be persuaded to make any improvement upon the articles of faith or practice, established by the great Reformer, whose name they bear. That the churches founded on the principles of Calvin, had made no useful advances since that eminent divine was removed from them. That the church of England could not be persuaded to admit any improvement on the sentiments of Cranmer and the other English reformers. Despairing, therefore, of seeing any Christian church in Europe regulated according to what he believed to be the pure precepts and doctrines of Christ, he resolved, with his pious coadjutors, to attempt, in the American wilderness, the establishment of such a church as they had long hoped to see. They believed also, that a state of society could be formed, and civil government maintained in conformity to divine precept, in which a great part of the imperfections of all human governments might be avoided. At least, they believed the faithfulness of God, in aid of the purest intentions, authorized the hope of realizing these animating anticipations. It is not to be denied that there was something Utopian in these prospects; still it is no more than justice to say that, probably, mankind have never witnessed a greater approximation to the perfection of human society, than was realized by these illustrious Christian patriots. The mode of organizing their churches was original and peculiarly interesting. When a church was to be gathered, the persons proposing to unite in Christian covenant, elected seven of their number, those who were most esteemed for their religious attainments, to stand as *pillars* of the church. This idea was suggested, in part, from the sacred passage, Prov. ix. 1. *Wisdom hath builded her house, she hath hewn out her seven pillars.* To the persons composing the seven pillars, the others were added, who became members of the church. The greatest efforts were made to establish the churches in the pure faith and uncorrupted practice of Christ and his apostles, and to guard them from any future deviation from that purity in which they were constituted. And this was done, certainly with a most acute knowledge of the scriptures, an extensive acquaintance with the general history of the church, and a clear perception of the human character. Their sentiments concerning church communion, were essentially similar to those which have been since advocated by President Edwards, and are now generally approved by the ministers and churches in this state.

These churches long continued in great harmony and prosperity, enjoying the blessing of heaven, and the gracious presence of the Holy Spirit. The church at New-Haven enjoyed the ministry of Mr. Davenport as pastor, and Mr. Eaton, brother of the governor, as teacher. The first minister at Milford was Mr. Prudden. The church at Guilford had Mr. Whitfield as pastor, and Mr. Higginson as teacher. Mr. Denton was minister at Stamford. The pastor of the church at Branford was Mr. Pierson, who had for an assistant Mr. Bruey. The most of these were eminent ministers of Christ, distinguished for ministerial gifts, extensive learning, practical wisdom and fervent piety.

The constitution of their church, and of their civil government, was formed by the people of New-Haven, at the same time. Indeed, it was considered as one and the same transaction. The persons selected for the seven pillars, after constituting the church, proceeded in the same manner to the organization of the government. Members of the churches only, were freemen of the colony. No human association has existed, more deserving the appellation of a Christian republic than this. Their posterity now reap the rich harvest of their labors and their prayers.

The colony of New-Hampshire, which now holds a distinguished rank among the New-England states, though its settlement began at a very early period, did not become a separate colony till many years after that settlement commenced. Capt. Smith, of Virginia, who sailed along the shores of New-England in 1614, and published a chart of the coast, with some account of the country, discovered the river Piscataqua. He found the river to be large, the harbor capacious and safe, and gave a favorable representation of the place as a site for a new plantation.

Gorges and Mason, two members of the council of Plymouth, in England, having obtained from the council a grant of that tract of country, attempted the establishment of a colony and fishery at the river Piscataqua. In the spring of the year 1623, they sent over a few persons for this purpose, who sat down on the south side of the river near its mouth, and there fixed a temporary residence. This was the beginning of that excellent and flourishing town of Portsmouth. The same year, two of the company erected a fish-house at the place of the present town of Dover. These settlements, for several years were small, and scarcely permanent. In 1629, some of the settlers about the Massachusetts-Bay, wishing to unite with the settlement of Piscataqua, they assembled the chiefs of several Indian tribes at Squamscot falls,

now Exeter, and, for a valuable consideration, made a purchase of an extensive tract of land. In the instrument of conveyance, the natives express a "desire to have the English come and settle among them, as among their countrymen in Massachusetts." After this purchase, the plantation had a moderate increase, but no new settlements were made till the year 1638, which was the beginning of the towns of Exeter and Hampton.

The people at Dover early erected a convenient meeting-house, which was afterwards improved as a fortification. A church was soon organized, of a character similar to the churches in the neighboring colonies; and Mr. William Leaverich, a worthy and able puritan and divine, came from England in 1633, and became their minister. The settlement at Portsmouth, in their infant state, erected a house for divine worship, and enjoyed, successively, the labors of several faithful ministers. The ministry of one of these, Mr. James Parker, was attended with much success. But the town had no settled minister till a number of years after its settlement.

The people who made the settlement of Exeter, in 1638, were mostly from Boston. Having been regularly dismissed from the church in that town, they immediately united in a church relation, on the principles of their mother church. As they judged their settlement to be without the jurisdiction of Massachusetts, they formed themselves into a body politic, chose rulers and assistants, who were sworn to the proper execution of their respective offices, and a correspondent oath of obedience was taken by the people. In this political compact we have an instance of civil government in its simplest, perhaps in its purest form. The magistrates, who were few, were vested with legislative, judicial, and executive authority. The settlements at Portsmouth and Dover, for several years, were governed, principally, by agents sent over by the proprietors in England. Having experienced many inconveniences from this mode of government, they, separately, formed a civil compact, after the example of their neighbors at Exeter, enacted and enforced their own laws. The combination at Dover was similar to the one at Exeter; at Portsmouth they had a chief magistrate, annually elected, stiled a governor.

These settlements, for many years, lived peaceably with the natives, and from their great advantage for fishery, experienced less of the evils of famine than the neighboring colonies. Placed in distinct civil communities, they soon found themselves exposed to a variety of difficulties, and peculiar-

ly defenceless in the event of trouble from an enemy. Their corporations were necessarily weak, and exposed to the intrusion of vagrants and outlaws, who would not submit to the steady government which was maintained in the colonies of Massachusetts and Plymouth. Had these political combinations been left to the management of their original framers and their posterity, they might have exhibited an example of the finest republics on historic record. But the constant influx of emigrants, and of demagogues invited by their weakness, rendered this expectation hopeless.—These considerations induced the settlements to desire a union with the colony of Massachusetts. The subject having been for some time in agitation, in the year 1641, the settlements on and near the Piscataqua, submitted to the jurisdiction of Massachusetts, on condition of enjoying equal privileges with the people of that colony, and having a court of justice maintained among themselves. They were cordially accepted by that government, and thus, by a solemn compact, became a part of the colony of Massachusetts. From this time, the settlements advanced in a more rapid progress, and in greater security; and their civil and ecclesiastical history becomes one with the colony of which they now constituted a respectable portion. This union continued till the year 1679, when, by the authority of the King of Great Britain. New-Hampshire was separated from the government of Massachusetts, and became a royal province....*To be continued.*

## LIFE AND DEATH OF EMILIA.

EMILIA was born of reputable parents, and lived the most of her short life in one of the flourishing towns in Connecticut. Her father has long been improved in public life and enjoys a plentiful estate. Emilia from her infancy, was a child formed to gain attention—lively and quick in her imagination, she pleased her little acquaintances, and made them admire her. But especially she engaged the affection of her parents and older connections, whose breasts often heaved with a joyous sigh in anticipation of her future brilliancy. In addition to her natural vivacity her figure was graceful, though rather slender—her skin transparent, tinged with the rose—her eyes and features expressive, and well animated, and her manners naturally easy and delicate. Having passed the days of infancy and childhood, her mind brightened with her years. Her education, though much short of what so promising a subject merited, was sufficient

to lay open the qualities of her mind, and entitle her to some of the most flattering prospects in future condition and usefulness. Emerging from the confinements suitable to early life, and approaching the scenes of youthful amusement, her relish for those scenes soon became lively and predominant.—Until now, she did not either *know* or *feel* the commanding influence of her amiable endowments. And happy for thousands in like possessions had they never known them. But Emilia, *sensible of these*, vanity elevated her heart. To dress, to visit, to be admired in the *gay circle*, *the ball room*, and the *pew*, seemed to absorb all her thoughts. At length, being full of sensibility, and accustomed to adulation, pride naturally increased, and nothing fully pleased her. Ambition and ideas of elevated life, raised her quite above the uncultivated and rude of every description; and led her to seek for satisfaction among the delicacies of refined society. This taste carried her abroad frequently, to visit her kindred and friends in places of thick population and elegant manners. Her reception in those places was gratifying to her. The parties and circles into which she was invited viewed themselves complimented with her company, and paid her that attention, which marked both their sense of her merit, and the obligation conferred by her agreeable conversation. But even here, her felicity was incomplete. In the full tide of worldly joys, the soul of man *does but seem* to be refreshed: at the moment of highest enjoyment, it is *most* deceived, and soon alas! the mighty void and deep chagrin are felt. This was the case with Emilia. Not satisfied with her own wishes, every amusement ended with a sigh. She conceived some imperfection in every pleasurable pursuit, which produced the alloy and blighted her expectations. This, as in all similar cases, only excited *new* and more *ingenious efforts to extract the alloy*: but by no means abated the fervor of pursuit after the *ever illusive phantom* which dazzled before her, called *happiness*. After five or six years of her youthful bloom had glided off; occupied in gathering all the innocent sweets of that vernal season; she found the accomplished Horatio, the friend and joy of her heart. He was respectable, affluent and well established in business. In the course of a few months, sufficient time had elapsed to come to a full explanation of their mutual regards and wishes—the consummation of their alliance was contemplated, and fixed. But here I must begin the chilling presages of her exit. Her family inherited a constitutional tendency to that deleterious complaint, the consumption. Whether by taking cold, or otherwise, it is not certain, the symptoms of this disorder

made their appearance. Emilia, thought but little of her real situation; and was by no means prepared for these gloomy forebodings!—Alas! how covertly death approaches the young! Borne on the tide of youthful spirits and pursuits, they are prone never to suspect or fear this enemy, till embraced in his cold arms: then how sudden—how great—and eternal is the change they feel!! But Emilia had many premonitions of her departure. The first whispers of the last messenger were clear and distinct; but she could not hear—they were repeated, and louder; but still, *she could not hear.* How *could it* be possible for a youth of her turn of mind—accomplishments—and prospects to *be diverted* from her innocent gaiety, her company, and *above all* her *loved Horatio,* by so dismal a call as that of death? *No,* she *could not hear;* but bid him pass, for she was *pre-engaged.* Her disorder in the course of twelve or fourteen months, made very sensible advances, and clearly portended what was to come. Her friends became very anxious. But Emilia could give no serious attention to her health. To yield to medicinal aid or direction, would be to confess herself sick. This was forbidding. Her indispositions would remit from time to time, and then she would resume again, her air of cheerfulness and keep her objects of pursuit in view. The time at length drew near which was contemplated, to complete her earthly felicity in ratifying her connection with her dearest beloved friend.—But, O what a prospect this! Yet resolved to persue it—A prospect to pall the feelings of any but Emilia, and such as are deaf and blind to the approaches and warnings of eternity.—As if *resolution* would baffle omnipotence—or *elude* the grave! How futile—how deceived!—The propriety of forming the connection, under existing circumstances became a question with her parents, and others most interested. The result however issued in favoring the measure. Preparations accordingly were hastened as rapidly as convenient, for the celebration of the union.—It took place on a set day, with testimonials of joy, very *gravely expressed.*—The well chosen and costly furniture of Emilia was conveyed to the mansion prepared for her future residence. Her friends accompanied her thither: and the connections of her joyful Horatio gave her a very hearty welcome.

Introduced now, to the zenith of her wishes, what can be wanting to complete her Paradise? But alas! the secret *tabes,* steals upon her vitals, and turns every pleasure into tasteless insipidity. Still, she dressed, she went abroad, and at times affected cheerfulness, and would seem to imply she was happy; *but really enjoyed nothing.*—At home the rich-

est luxuries had no relish—The silent night—or softest down could give her no rest. She received company—she took the reviving anodyne, and exerted every nerve to beguile her feelings and enjoy her friends, and make them happy—but all was *feigned*—violence to nature, kept on the *thin mask* of fashionable joy and satisfaction. How pitiable was her case? Invited to her friendly circle, my eyes witnessed with real pain, the conflict of her soul.—While nobly generous and anxious to maintain her dignity, and delight her guests, the *purple blush glowed* in her pale cheek—her hollow accents betrayed her fatal malady—and the involuntary sigh bespoke the poignant anguish felt within. How vain to contend with death, or urge pre-engagements when he calls in earnest!! Compelled to relinquish company and all its parade, she retired to her apartment—sought and obtained the best medical assistance—dismissed domestic cares—saw nobody except a few select friends, and took the air but seldom. Soon she perceived that her physician, although he treated her tenderly, gave her *only* cordials, and entertained no idea of affording her any permanent relief. Her friends also conveyed their despondency in their attention and countenances—and Horatio's heart was smitten. It seemed *now* to be impressed upon her mind for the first time, *that she must die!*—But O what a thought was this? It thrilled through and thro' her withering limbs!! Had the resurrection trumpet sounded, it could hardly have alarmed her more. "What; she seemed to say; must this body soon be mouldering in the dust! These limbs which have been so much my idol! *Yes*, O *yes*, the unalterable decree is past!! But where will my soul appear? Am I ready for the judgment? to appear unclothed before God? *No, no!* I have whirled away my life, in the giddy mazes of worldly ambition, pleasures and follies, and never spent a moment in employments consonant to this hour, or a belief of eternity! To die as I am, how alarming! I already feel the condemning sentence—*I am lost forever!!* What can I do, what can I say!"—Reviving from the first shock of realizing her approaching dissolution, she betook herself to that long neglected book, the *Bible:* and read in it by turns very attentively. But such a darkness covered it; having never looked into it with serious concern; that it seemed to do her but little good, and she would soon lay it by again—She attempted to pray; but, neither did this afford her much relief; she knew not God, nor felt any thing of him, but a sense of his power and anger.—A dejection in her aspect and manners became visible—she hinted to some of her most confidential friends, her apprehensions. They en-

deavored to soothe her distress, but without effect. Her bodily complaints seemed almost forgotten, under the pressure and affecting views of eternal realities. Even the scriptures themselves, together with her *heartless cries* to God, did but augment her horrors, in disclosing to her, the *depths of sin* in her own heart—and her *lost condition.* In the course of a few days, the fashionable *shame* of appearing religious almost vanished. It was suggested to her, whether it would not be agreeable to her to see her minister? He was accordingly called--He came. But what could he do? She could not converse upon religion, for she had not studied it—and much less *felt it.* People *of fashion* must not know or seem to know any thing about religion!! True indeed, Emilia had been brought up in a family, who venerated religion, and always respected the sabbath, *according to custom* and attended the preaching of the word; But she had *never seriously thought* of these things as having any *personal concern* in them: *here lay the difficulty.* The clergyman, seeing her embarrassment conversed tenderly with her, *but plainly*—endeavored to lay open the extreme sinfulness of the human heart, and let her *see,* by plain inference that doubtless she had *such an one* by nature; and without repentance and renewing grace, salvation was impossible. She assented to his remarks with little or no reply.—It was mentioned by some one, that it would be agreeable to join with him in prayer—He gladly complied—The scene was *truly affecting* and I may add *solemn almost* as the entrance into eternity.—He then withdrew with deep concern, but very slight impressions of the real state of Emilia's mind.—But *here,* reader, pause for a moment—if you *ever knew* the grace of God *in truth*—permit me to desire you; while your soul *sits trembling* for the fate of *the distressed,* the *despairing* Emilia; to fall down before that God, whose stupendous mercy, through the Saviour, wrests the souls of sinners from eternal flames; and with holy gratitude *praise him,* for his *complete deliverance* of this *distressed soul!! Emilia is born again!!* She who *was dead now lives*: who was lost, is *now found!!* But you wish to know the manner in which this grace appeared. After the solemn season to which we have just referred, Emilia continued a number of days extremely anxious—struggling with fears of death, but more especially the dread of those endless torments which awaited her afterward in consequence of sin. Her sense of the entire justice of God in her condemnation, increased in proportion as her sins *revived* in her view, and silenced all her hard thoughts of God, although his anger appeared inevitable and intolerable. Notwithstanding she

had never deviated in her conduct from the most rigid precepts of propriety in a worldly consideration, yet, at this time, she looked upon herself the most depraved, and sinful of all human beings; and could expect nothing but unutterable woe.—While revolving these things in her mind, and at times wrought up to high agitation, a delightful calmness took place—she felt relieved—her heart lost its hardness—its darkness in a measure vanished—She could say with *feeling, God be merciful to me a sinner*! It felt right to be in God's hands, and at has disposal—*now* he appeared infinitely excellent and amiable every way considered—every thing put on another appearance. She knew not what to make of it: but was quite happy. This frame continued till next day. The Saviour, of whom she knew little or nothing before except the name, now appeared in Divine beauty, and to be the wisdom of God and the power of God to such as repent and trust in him. A new and unspeakably pleasant feeling sprung up in her heart towards God, and Christ, the law of God, the way of salvation, and divine truth in general. While she contemplated these things her soul was filled with comfort. Her heart was so full of joy, that she seemed to be *compelled* to entertain a gleam of hope for herself. But she dare not. Her sins looked worse than ever, and she did not know as she repented of them sincerely. She knew that pardon was promised through Christ, to penitents; but she had lost the sense of God's wrath, and her sins so far exceeded her repentance, that she doubted, whether she repented at all. But still, her heart *grew warm*, at every view of the Divine character—likewise the Saviour in all his offices, and the unfathomable grace manifested to sinners in his atonement. She felt as if she could rejoice in these things, whether pardoning mercy ever reached herself or not. While meditating upon these subjects, *and drinking in the pleasure*, she loathed herself on account of sin, and her heart prayed without ceasing. She told me on the third day after this pleasing alteration, "That she had enjoyed *more real, solid satisfaction and pleasure, in the two preceding days than she had in all her life till that time.*" Directly upon this, her mind appeared to expand surprisingly, and comprise a general idea of the whole gospel scheme: and from her easy and ready reception of the word of life, it was manifestly *an ingrafted word* which was able to save the soul. She rested on the alone merits of the Saviour with the most *entire confidence*, as on the Rock of eternal safety, and her heart was satisfied as with "marrow and fatness." About this time, prompted by impulses from her own breast, (for

she told her friend afterwards she did not know that such a thing was customary) she wrote with her trembling hand the following short covenant and dedication of herself to God, and committed it to her confident to keep, as the only thing she was able to do for God, as a testimonial of her repentance and desire to glorify him on this side the grave—"*O my Creator and blessed Redeemer—Thou art all I love: all I adore: and whom I cannot cease to admire.*—To thee I give up my *heart* and *soul* and *all I have*, (that is worthy of thee to accept) *in a Covenant, never to be broken, nor forgotten, living or dying*—And here I willingly, and *with the most ardent love and sincerity, sign, this instrument.*"

While she was thus engaged in the concerns of her soul and eternity, and seemed scarcely to think of her bodily complaints, they made rapid advances in undermining her house of clay—it trembled to fall. She was soon confined to her room, and almost directly to her bed. It was suggested to her, whether she did not wish to profess Christ, and join herself to his visible kingdom before she left the world. "O yes, replied she, by all means if it can be done." It was mentioned to her, there was no difficulty in the way provided she wished it, and the church being notified had no objection. Accordingly a day was fixed upon, as soon as the prerequisites could be accomplished, for her admission. The time being come a few of the church attended—and after prayer, in which she appeared to have the greatest *interest and sincerity*, while raised a little from her pillow she assented to a confession of faith and received the ordinance of Baptism—and gave up herself to her God and Saviour with *unspeakable satisfaction.*—The very next day the trying conflict drew on. She felt her nature sinking—her bodily pains were keen and tormenting—she wished to join with her pious friends in prayer—and to plead for patience under her agonies.—Her heart rose in this exercise above her distresses, and she felt a sweet acquiescence in the divine will—resigned her body and soul and all which she had into the hands of God. and in a few moments was released from a world of sorrows to join in the song of the redeemed forever.—"*Unto him that loved us. and washed us from our sins in his own blood—to him be glory and dominion forever and ever. Amen.*

*C. E. Mag.*

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THE ADDRESS OF THE PRESBYTERY OF CAYUGA.

THE Committee appointed by the Presbytery to prepare and publish an address on the subject of Intemperance, Sabbath breaking, and Profane Swearing, would address you on the foregoing subject.

That the above named vices exist, to an alarming degree, among this enlightened and christian people, is undeniable. The growing evil, particularly, of intemperate drinking, has roused the attention and awakened the feelings of the friends of Zion. The circumstance that the attention of the well disposed citizens of the United States generally, is turned to this subject, induces a lively hope that some effectual means may be adopted to suppress the evil.

In many respects this vice is ruinous. *It is ruinous to your property.* From the report of the Secretary of the Treasury, it appears that the quantity of ardent spirits consumed by the inhabitants of the United States in one year, is not less than twenty-five millions of gallons. From the consideration that much of this is reduced by retailers and sold to the consumers at an advanced price, it must cost them nearly as many dollars; a sum exceeding the whole expenses of our national government in time of peace, together with the expense of all the state governments, the support of schools and of the clergy, and of the interest of the national debt. Thus there is a prodigeous waste of property, incurred by the mere expense of the ardent spirits needlessly consumed in the United States.

But this is not all. Intemperance produces idle and dissipated habits. The intemperate man is rarely an industrious man; instead of laboring on his farm, or in his shop, or pursuing some lawful calling, he is at the tavern, or tippling house, wasting his time and his substance. Thus intemperance is ruinous to your property.

It is ruinous to your *civil liberties.* The demagogues of party become able politicians in the bar-room; they invite you to partake of the social glass, in order *(and thus endeavor)* to influence your feelings and render you subservient to their own ambitious views. Your elective franchise is violated; the electors are frequently heated with liquor and unfit to discharge the duties of freemen, while, in some instances, even the inspectors are nodding over the ballot box.

Intemperance is ruinous to the *administration of justice.* The angry passions are infuriated by spiritous liquors; witnesses are corrupted by this species of bribery; officers are incapacitated to do their duty; and what is still more deplorable, some of your judges and justices go from the seat of justice to the tavern, the lobby, or the bar, and under the influence of the intoxicating draught, sleep upon the bench.

Thus assaults, riots, bribery and perjury are increased; law-suits are multiplied, and justice perverted.

Intemperance is ruinous to *morals and religion.* It unhinges the moral principles; it opens the flood-gates of vice and debauchery, and degrades the man to the level of a beast. It exchanges the happiness of the domestic circle for scenes of sorrow and woe; it is a vortex which swallows up every social affection; it is an Etna, which disgorges only filth, corruption and fire. Intemperance increases the natural disregard to God and the divine authority; it begets infidelity and contempt of Christ; it tramples under foot the Gospel and all its privileges, and does despite unto the Spirit of Grace.

It is ruinous *to character.* Men of the brightest talents and of the fairest characters, and who might be eminently useful to their fellow men, are, by becoming intemperate, not only rendered useless to community, but disgraced, neglected, and despised.

It is ruinous to *health.* It gradually heats and over-acts the arterial system, relaxes the muscles and debilitates the nerves; it destroys the appetite for food, and induces painful and loathsome diseases. With a broken constitution, the wretched victim of intemperance drags about his emaciated limbs, a fit subject for the pestilence, which walketh in darkness, and the destruction which wasteth at noon-day, till the lingering but certain hand of death drags him unpitied and unlamented down to the grave.

Intemperance is, above all, ruinous to the *soul.* The intemperate man rarely thinks of the world to come; his desires of future felicity are blunted, and his fears of death, are, in a great measure removed. He loves to associate with the filthy and depraved; he chooses misery for his portion; and he becomes a fit companion for devils and damned spirits. He is prepared to take up his residence in hell, where the worm dieth not, and the fire is not quenched.

Thus, while the sin of intemperance is indulged, every temporal calamity awaits our country, our cities, our towns, our villages, our families, and ourselves, and eternal ruin awaits our souls. Intemperance is not peculiar to the region in which we dwell, but extends throughout our country.—This renders the evil still more dreadful, and the subject more interesting and alarming.

The general profanation of the Sabbath, brethren, is another alarming evil, on which we would address you. It is a most melancholy, a most alarming truth, that many go to their farms and to their merchandize; that many pursue their journies, and their secular employments; that many spend their time in visiting, in amusements, or at the taverns, on God's holy day. These practices naturally diminish

our reverence for God, and our sense of moral obligation.—They lead men to undervalue the happiness of heaven, and to disregard the miseries of hell. These things have a tendency to undermine the foundation of the church, and of the state, "to bring more wrath upon *the people*, and to kindle a fire in the gates which shall devour the palaces of Jerusalem, and which shall not be quenched."

We further address you, brethren, on the subject of profane swearing. The solemn oaths of custom-houses, and public offices, are often considered as mere formalities, introduced into the routine of public concerns, and are become the means of enabling the unprincipled to defraud the public with greater ease and security. Perjury, by many, is thought no crime, provided it can be concealed. The sacred name of God and of Jesus Christ, is profaned by multitudes; it is profaned not only by the untutored and untaught, but by the fashionable and polite, by the learned and honorable. But God will come near to you in judgment; he will be a swift witness against false swearers, and them that turn aside the stranger from his right, and that fear not God: "For by swearing, and lying and stealing, they break out, and blood toucheth blood; therefore shall the land mourn, and every one that dwelleth therein shall languish."

"Because of these things cometh the wrath of God upon the children of disobedience. Be not ye, therefore, brethren, partakers with them." Seeing these things are so offensive in the sight of a holy God, and so ruinous to all we hold dear, either in this life or in the life to come, permit us earnestly to expostulate with such as are living in these transgressions. Break off your sins by righteousness, and turn unto the living and true God. "Turn ye, turn ye, for why will ye die!" O! consider what mischief you are bringing on your country; what wretchedness you are entailing on your posterity, and what ruin you are bringing on your own souls! You who are beginning to indulge your appetites, consider before it be too late, that there is a dreadful woe denounced against him "who drinketh for drunkenness, and not for thirst." Woe unto you sabbath breakers! for the reward of your hands shall be given you. The language of God is, "You have despised my holy things, and profaned my sabbaths; therefore will I pour out my indignation upon you. I will consume you with the fire of my wrath. Woe unto you profane swearers, who take the name of the Lord your God in vain."

Our brethren in the ministry will suffer the word of exhortation. We earnestly exhort them, both in their public and

private ministrations, to expose these vices in their most odious and detestable forms, and to paint the consequent evils in the most lively colors. We exhort them to do this, that the vicious may be reclaimed, the thoughtless alarmed, and the rising generation be not like their fathers, who set not their heart aright, and whose spirit was not stedfast with God. We exhort them to "stand between the poreh and the altar, and to say, spare thy people, O Lord, and give not thine heritage to reproach."

We hereby call upon all MAGISTRATES: You are the ministers of God unto the people for good. We hereby exhort you to act for God, in enforcing the laws of the land, in suppressing vice, in promoting righteousness and sobriety of manners; that you who have judged *others*, may be able to stand on that day when you likewise shall be judged.

We call upon professors of religion, and upon all the friends of morality, to unite their efforts in suppressing the prevalent vices in our land. We entreat them to enter *spiritedly*, but prudently into the measures hereby recommended by Presbytery; and into any other measures which may be deemed expedient, for the suppression of vice. Say not that the evil is too inveterate to admit of a cure; that vice has become so prevalent, that with all your efforts you can do nothing towards suppressing it. This is not tue. Though our prospects are awfully alarming, yet all is not lost. It will soon be too late; but we trust this is not yet the case. We trust, that by prudent and spirited exertions a great change may be effected in the morals of community. In other parts of the land moral institutions are formed for the suppression of vice and the promotion of morality; and the friends of morality and religion in various ways, uniting their exertions to effect these desirable objects; and they already begin to perceive the beneficial effects of these exertions. That in these exertions you will meet with opposition from the votaries of vice, we anticipate. It cannot be expected that the enemy will surrender his strong hold without making resistance; but shall considerations of this nature weaken your hands and discourage your hearts? Shall they not rather stimulate you to greater exertions? Remember, it is the cause of your country; it is the cause of religion! it is the cause of God in which you are engaged. The Lord is on your side. If in all your exertions you look to him for assistance and direction, you may confidently hope that he will grant your desires and crown your labors with success.

But remmember, that if in this evil day, a day when iniquity abounds and the love of many waxes cold, "you alto-

gether hold your peace; deliverance shall come from some other quarter, but you and your father's house shall be destroyed."

We exhort parents to do their duty with respect to their children and households. In all things set a good example before those under your care. Do not, by your evil example bring swift destruction on your children and on the rising generation. Arise and show wl is on the Lord's side.—Consecrate yourselves to the Lord, that he may bestow a blessing on you this day.

Let this effectionate, this parental address be extended to the rising generation. See, beloved youth, how, by intemperance and other vicious practices, the dignity of your nature is degraded; the noble faculties of your soul perverted; the health of the body ruined; the most beautiful countenance distorted or emaciated, and the wretched devotee to vice is sinking prematurely into the grave! He lives undesired; he dies unlamented!

O, young man, we exhort you to flee these evils. Will you not give heed to this warning before you shall have contracted habits of iniquity which shall bind you fast as with a chain of iron, or fetters of brass? O! listen to this warning; keep the sabbath day holy: reverence the name of God, and his sanctuary. Let wisdom's ways be unto you ways of pleasantness; then discretion shall preserve thee, and understanding shall keep thee to preserve thee from the way of the wicked man. Bind these commandments upon thine heart, and they shall be a chain of gold about thy neck. When thou goest they shall lead thee, and when thou sleepest they shall keep thee.

*September* 18, 1813.

HEZ. N. WOODRUFF,
LEVI PARSONS,
DAN BRADLEY,
} *Committee of Presbytery.*

The synod of GENEVA, at their meeting on the second Wednesday in October last, being informed of the doings of the Presbytery of Cayuga, appointed the Rev. Messrs. Oliver Ayre, and Darius O. Griswold, of the Presbytery of Geneva, and Jabez Chadwick and Elnathan Walker of the Presbytery of Onondaga, in addition to the committee of the Presbytery of Cayuga, to be a committee to extend the above objects throughout the bounds of the Synod.

HEZ. N. WOODRUFF, *Moderator.*

The above Resolutions and Constitution for the formation of Moral Societies, together with the foregoing Address, are hereby recommended and addressed, by the committee, to

all the Churches throughout the bounds of the Synod; recommending to all the towns, to form such societies, wherein, in the opinion of influential men it shall be expedient, and that the address be read in all the congregations agreeably to the 7th resolution.

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TO THE PUBLISHER OF THE UTICA CHRISTIAN MAGAZINE.

SIR,

*The following manuscripts which I have had in my possession more than twelve years, and which were probably written some time before, I send you for your Magazine—your advisers may think them fit to be inserted.* *Yours,* *Z. Y.*

ON THE CONNEXION BETWEEN CONVICTION AND REGENERATION.

WHETHER there be any stage, in the progress of the sinner's conviction, at which divine, saving, regenerating influence is infallibly communicated? This is an enquiry of interesting consequence, and may well employ a few moments discussion. The passages of *holy writ*, which coincide with an affirmative answer to this question, it is apprehended are the two following, among others, Rom. vii. 9. "*For I was alive once without the law: but when the commandment came, sin revived and I died.*" Gal. ii. 19. "*For I through the law, am dead unto the law, that I might live unto God.*" These two passages of Scripture may be thus paraphrased. When I had no conviction of the purity, spirituality, and extent of the *divine law*, I felt sufficient for my own felicity, and imagined I might be admitted to glory, upon the footing of my own merit, or personal virtues. But when through the convictive operations of the Spirit, I saw with my reason and conscience, the perfection and unlimited extent of the *law* of God, I perceived the amazing and essential deficiency of my supposed excellence of character, and gave up all hope of ever being accepted with the Deity on this plan. Such was my sense of sin, that I *died*, I yielded, and saw eternal death would be my lot, unless divine unmerited pity appeared in my behalf."—The other text, according to my sense of it, speaks to this purpose. "The holy law of God, perfect and pure, has proved death unto me. It has been the instrument under the benign influences of grace, of slaying me, and taking from me all hope from myself; that I may have the principle of spiritual life implanted in my soul.—This *law-death*, effected by the law, antecedes regeneration, is necessary in order that I might be alive unto God. —We can never be alive unto God till we have been the

subjects of a *law*-death. This law-death, is not regeneration, because regeneration is being alive unto God.—To be made alive unto God, is to be regenerated, or to receive a principle of spiritual life. This law-death, then, must mean something that takes place in the soul, before regeneration, which is no more nor less, than the sinner's yielding, or giving up all hope from every created dependance. When I use the word *yielding*, I do not mean the acquiescence or approbation of the heart; but despair of help from the creature, which I suppose to be that point or stage in the progress of the sinner's conviction, at which divine, renovating influence is invariably communicated. This point, or state of the soul, the old Divines, who have written on experimental religion, have distinguished, by the names of *submission, legal repentance, legal humiliation.* Messrs. Flavel, Boston, Erskine, Bates, Wishart, and all the Scotch orthodox preachers, have believed that there is such a stage in a preparatory work. The opinions of good men, famous for their experimental piety and learning, I respect, but do not consider as any proof of my tenet. Whether Messrs. Edwards, Hopkins and Bellamy, consider the matter in this light, I will not affirm, but am inclined from their writings, to believe they do. Many of our best preachers, in this day, embrace the same sentiment. The convictions of different persons, are very various; some of a longer; some of a shorter duration. Some more distressing; and others more gentle. Some full of misery, anguish, terror and horror, and blasphemous thoughts, direct risings of enmity against God, his law, his being, his attributes, especially justice, holiness and absolute sovereignty. Some have more shame, grief and regret, for abuses of a good, a kind, a merciful Benefactor and compassionate Savior. There is a diversity of operations, but the same spirit. And under none of those different species of conviction, does the heart grow better, or less opposed to holiness. Nor, when it comes to the last stage, where saving mercy is conferred, is its enmity abated, though it ceases, as it were, its struggles. I would not suppose, every sinner, who is called out of a state of nature, by sovereign grace, goes through just such a *set of ideas, thoughts and impressions*; or, the same *series* of views and exercises, before he is reduced to a *state of despair* of help from creatures.—But far otherwise. One may have such strong, lively, overwhelming convictions, that a few days, or even minutes, may bring him to this prepared state. Another's impressions may be so gradual, gentle, and mild, that many months, or even years may pass, before he is made to yield. Neither do I

suppose, that God has ever promised, in any part of his word to meet the sinner, at this *prepared situation*, with his sanctifying agency. It is one thing for God to promise, and another to act, in the course of his providence. I conceive it incompatible with the dignity and grandeur of the divine attributes and law, to make any promise to any thing short of holiness. My reasons from scripture have been assigned, in the two texts above cited and explained. I have further to add, that we must suppose one state of the mind, fitter for the reception of spiritual life than another. This is easy, and rational, and natural, for us to conceive of. Conviction is to prepare the mind for the reception of a regenerate principle, and hence, hath been very properly called by divines, "*a preparatory work.*" If we look through the whole course of nature, we shall see a previous preparatory process, necessary for any state or condition. The fallow-ground must be broken up, before the seed be strewed upon it.—The children of Israel were fitted, by a long course of wilderness travels and hardships, for the possession of the *promised land.* The good man is prepared, by the trials and troubles of the present world, for celestial happiness. In like manner, the careless, hardened, ignorant sinner, is prepared by religious impressions, or conviction of sin, for the admission of saving light or a change of heart. It appears to us, that it would be unfit and unsuitable to bring such an one, immediately, without any previous preparation, into a state of grace. We can see that the ignorance and stupidity of a careless state, are unfit for such a condition as regeneration puts the mind into. By a miracle, or extraordinary influence, a vile sinner running in a mad career into every wickedness, may be *immediately* called into a state of grace, as St. Paul was by a vision and a voice from heaven—or, as the eminently pious Col. Gardner was. This last is not mentioned as an instance of a miraculous conversion, but only a very rare and unusual one. Now, such a condition, as that I mentioned, (viz.) a despair of help from every created quarter, seems a very *fit*, *prepared* and *congruous* situation for the sinner to be in, in order for receiving the principle of spiritual life. I would illustrate my idea, of this situation of the sinner, in which he may be said, in a proper sense, to be fitted for *renovating grace*, by a plain similitude. A furious wild bull is caught in a net; he exerts every power to escape and regain his native liberty. He throws himself on one side of his prison, violently, and then on the other. He roars and foams, and would spread destruction on all around He struggles, he tries every way, and every art, to liberate

himself. He struggles *again* and *again*.—He sees he cannot escape.—He reluctantly yields. He ceases his struggles. He submits. This is but a faint picture of a sinner under conviction. I hope the important subject is not debased by the parable. Now, when the awakened, convinced sinner, having tried every method of escape, and is shut up to the faith, he *yields*,—he *submits*; he despairs of relief from any thing he has done, or can do, and finds he must bow to a sovreign God; he is then brought to a *state, suited and fitted* for the communication of a principle of love to God. And whenever God, by convictive influences, brings a sinner to this state, "to his feet," he never forsakes him, but ever, without failure, meets him, and communicates a holy and benevolent temper.—My reasons for this opinion I have briefly given, they might be much enlarged upon. But the present time will not permit. I have attempted only a short discussion. I could easily subjoin other scriptures, which I think, favor my idea.—The congruity and propriety of such a state of the mind, for divine energetic grace,—The preparation, observable through nature, for any state or condition,—Divine Providence and grace acting, in a sense, harmoniously, plead in favor of what has been urged as my sentiment. I am however not strenuous to hold it. I cannot see how it is either derogatory to the divine character or grace, or inconsistent with any of the principles of religion, embraced by the most rigid Calvinist. I should rejoice to see light offered, and would stand open to its kindly and sweetly influencing rays. My opinion, seems to me, to fall in with the experiences of the people of God; and the longer I attempt to unfold the sublime truths of inspiration, the deeper conviction I have, of the danger of discarding "a preparatory law-work," which Sandeman, through a fondness for ingenious drollery, calls a "long winded story of heart work," and of which some divines, of late, for whom I have a most exalted regard, seem to make too little.

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## *SPECULATIONS ON MORAL AGENCY.*

*Question*, 1. "Is speculative knowledge necessary to constitute a moral agent?"

*Answer*. By no means. Moral agency does not consist in speculative knowledge; but in the motions of the heart, in inclination or volition. There may be such motions in a mind, a moral agent, which is incapable of speculations, at present, and where no external object is in view. All such motions of heart are moral agency. [See Edwards on freedom of will, Part iv. Sec. 1. West on moral agency, Part i. Sec. 4.]

*Q.* 2. "If knowledge be necessary, how can infants be moral agents?"

*Ans.* If speculative knowledge were necessary to moral agency, children, or infants, could not be moral agents. But if the above answer be according to the truth, they may be moral agents as soon as they are capable of any motions of heart, which are in their nature *selfish* exercises, or of the nature of disinterested benevolence: which is as soon as they have a heart. The Scripture confirms this sentiment, when it is said that John, the son of Zacherias and Elizabeth, should "be filled with the Holy Ghost from his mother's womb." Luke i. 15. And that "The wicked are estranged from the womb; they go astray as soon as they be born, *speaking lies.*" Psal. lvii i. 37. Selfishness, every selfish motion of the heart is, in its nature, the essence of all falsehood; and the foundation of every lie that ever was told. Had there never been any selfish motion of heart, there never could have been any such thing as a lie. Every degree of selfishness in the heart, every selfish motion, is a lie; it is falsehood itself, and a practical denial of all truth, and opposition to it. Hence we may learn the meaning, and see the truth and propriety of the words of David; "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

*Q.* 3 "May not an evil exercise take place in the mind without any consciousness that it is evil?"

*Ans.* What has been said above furnishes an answer in the affirmative. And were not this true, how could there be any sins of ignorance, which the Bible supposes and asserts? The disciples of Christ had evil exercises of heart, and expressed them while they "knew not what manner of spirit they were of." The omniscient Saviour asserts this, and rebuked them for these evil exercises; of the evil of which they were so far from being conscious, that they thought they were very good.

*Quest.* 4. "May evil exercises take place while one sleeps, or is dreaming?"

*Ans.* Doubtless. This follows from what has been already observed.

*Quest.* 5. "Is any consideration necessary to determine an exercise of heart evil, or good, but its nature?"

*Ans.* No. Because holiness and sin consist wholly in the exercises of the heart, which are in their own nature sinful or holy, according as they consist in self-love, or disinterested benevolence, independent of any other consideration. [See Edwards and West, as cited above.]

*Quest.* 6. "What is the nature of an exercise?" This question is not understood. If it mean to ask, what is an exercise? Ans. It is an act of the will or heart. We get an idea of this by consulting our own feelings. If it mean, What is that in the nature of the exercises of the heart, which *distinguishes* them, and determines them to be good, or evil? Ans. Selfishness, or disinterested benevolence.

*Quest.* 7. "How does it appear that exercises are created? Are they any thing but qualities of the mind?"

*Ans.* It can be demonstrated that no exercise of heart or volition can exist without the exertion of an external cause. [See Edwards on freedom of will, and West on moral agency.] Therefore every exercise or volition of the heart, being positive existence, is an effect of an omnipotent cause, who says "let it be." If causing an effect to exist, be creating that effect, then every exercise of the human heart is created. But it is needless, and perhaps improper to use the word *create*, as it is not commonly used, I believe in this sense. For though preservation be really nothing but a *continued creation*; yet we make a distinction, in words at least.

If it be granted that exercises of heart are qualities of the mind, this does not alter the case with respect to their being the effect of an external cause. They must still be so and therefore in this sense created. But all that we know of the mind consists in what are called qualities, viz. perception, thought, and volition. How do we know that it does not wholly consist in these, made and upheld by the great First Cause of all?

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## IMPROVEMENT IN THEOLOGY A PLEASING CONSIDERATION.

IMPROVEMENT is by no means at an end: and those men err exceedingly, who lament that they live in this late period of the world, wherein improvement and science have been anticipated, and there is no room left for further discoveries. There is abundant room for discovery and improvement in every science, especially in theology. If all truth be already discovered, whence arises that endless variety of sentiments, and the extreme difficulty of settling controversies on theological subjects? These facts certainly prove, that all do not embrace the truth; and if some few are possessed of it in the general, yet of these few perhaps no two can be produced, who do not differ in their apprehensions and representations of some important doctrines. If therefore improvement in theology be at an end, it is

brought to an end, not by a number of divines; for a number cannot be found, who agree among themselves; but it is brought to an end by some highly favored individual, who knows more than all the world beside. But who or where is this man? Will any one undertake to point him out, or pretend to be the man himself? Or can it be pretended concerning any man, that he knows the truth fully and perfectly? That he intermixes with it no error? That he is master of all, or of the best arguments in support of it; or of all the best answers to gainsayers? If not, it cannot be pretended that improvement is carried to its utmost pitch, even by any individual. As God is infinite, he is not, and cannot be perfectly known by men, or even by angels. They and the saints in glory are constantly studying and improving in knowledge. Theological subjects are the *things which they disire to look into.* They will carry on their improvements to eternity; yet will never have exhausted the truth. Much more is there room for the utmost improvements, which we can make in this life. For our encouragement, we may reflect, that every discovery of truth paves the way for still further discoveries.

Though the canon of scripture is complete, and we are to expect no further revelations; yet many new truths will break forth from the word of God, which although now contained in it, for want of attention, and comparing spiritual things with spiritual, are not yet seen. Further discoveries even in moral and divine subjects, are also to be expected from the candid disquisitions of unbiassed reason. If ministers of the gospel would be faithful and diligent in their studies and researches after truth, there is not the least reason to doubt, but that great improvements would be the consequence: and instead of having occasion to lament, that we live at too late a period of the world, we might find matter of conviction, that we live at too early a period, to be under the best advantages to discover the truth. For the more truth there is already discovered, the greater is the advantage for still further discoveries.

*Edwards, at Dwight's Ordination,* 1783.

## SELF-EXAMINATION.

1. IF I fear God merely because he is infinitely great, and able to destroy me forever, my fear is servile, and I am a sinner. But if I fear him because I really love his perfections and honor, is not my fear filial, and am I not a Christian?

2. If I love Christ merely for the sake of his benefits, or my own happiness, I am a sinner. But, if I love him because he is God, and because he came into the world to glorify God, in the salvation of man, am I not his disciple?

3. If I attend religious duties merely to escape punishment, and to silence the complaints of a guilty conscience, am I not a hypocrite? But if I love communion with God, and desire to devote myself to his will, am I not one of his children?

4. If I maintain a splendid table, and feed and clothe many poor persons, merely to be esteemed a kind, generous man, I am no more than a covetous sinner. But if I give a *cent*, or a *cup* of cold water, in the name of Christ, because I love his cause supremely, am I not his friend?

5. If I mourn and sorrow merely because I am exposed to God's wrath and curse, I am a sinner. But if I really mourn and weep because I have dishonored Christ, and grieved one of the least of his lambs, by not walking uprightly, am I not a Christian?

6. If I desire to live for the sake of the riches, honors and pleasures of this world merely, I am a sinner. But if willing to meet prosperity or adversity, life or death, for the sake of honoring God, am I not one of the chosen number?

7. If my last thoughts before sleeping, and my first thoughts after waking, are employed about temporal things merely, have I not reason to fear the testimony of the morning and evening? But if I am in the habit of sweetly contemplating divine things, when I close my eyes at night, and open them in the morning, may I not hope that I am the child of God?

8. If I read the Bible, and observe the Sabbath, from custom only, I am a sinner. But if I consult the word of God, and observe the regulations of the Sabbath, because I find my chief delight in divine things, may I not hope that my heart is renewed?

9. If I can behold the rich displays of God's goodness, morning and evening, destitute of the emotions of gratitude, I am a wicked creature. But if these glorious manifestations of divine excellency make me thankful and humble, and raise my soul to God, am I not a christian?

10. If I am influenced by selfish motives in what I do, I am a sinner. But if I am influenced by the honor of God, and the good of souls, in my actions, am I not the follower of Christ? Yes: and the Lord give me grace to acknowledge him in all my ways, and he will direct my paths.

3 G *M. M. Mag*

*Extract from the fifteenth Annual Account of the Missionary labors directed by the Trustees of the Missionary Society of Connecticut; performed chiefly in the year* 1813.

In Westford, county of Otsego, N. Y. the Rev. George Colton has a pastoral charge. At two distinct periods—one, the latter part of 1812—the other, the season preceding—he labored four months as a missionary, principally in the county of Wayne, Penn. He distributed many Tracts; and the joy and gratitude with which the people received them were almost incredible. The great importance of sending religious books into those new settlements, was, according to his observation, beyond all reasonable dispute. Much excellent fruit of them has already appeared, and will more fully appear in the eternal world. In a population of probably more than four thousand souls, he found only one congregational church; one of the close communion baptists; one of the open communion; and two or three methodist classes. These last were declining rapidly, as it appeared, through the heterodoxy, ignorance, and immorality of their preachers. The books worthy of notice among the people were few, excepting those bestowed by Missionary, and other charitable Societies. The Bibles sent by the Connecticut Bible Society were very gratefully accepted. It seemed as if no district could be found more in need of assistance at the hand of pious charity, than the county of Wayne. In many settlements, the people had no schools. In others, they were kept only a few months in a year. Of several places, peace, morality, and a fondness for religious meetings, when possible, were the pleasant features. Of others, the reverse was the horrid aspect.

The Rev. Ebenezer Kingsbury has a pastoral charge in Harford, county of Susquehannah, Penn. By a recurrence to the missionary accounts, for a few of the last years, it may be seen, that he has been long experienced in this arduous and weighty employment. Between the first of April, 1802, and the close of that year, he labored almost five months as a missionary. He performed much service in the vicinity of his stated charge, within the boundaries of the ancient Luzerne, passing occasionally, however, into the adjoining counties of New-York. His travels amounted to about one thousand miles. His preaching, family and school visits, and other ministrations were proportional. The self-denials inseparable from the service were relieved by a variety of cheering scenes. Some sinners were awakened. Believers were strengthened and comforted. In a number of places very deep impressions of seriousness were manifest. In one, there was a powerful and animating revival.—The state of many settlements in that region is distressing, by reason of sectarian heresies, propagated with an industry worthy of a good cause. It seemed less distressing *then* however, than in years past.—In a tract of country larger than the whole of Connecticut, there were only seven churches and five stated pastors.—Many settlements have no preaching, but such as missionaries supply.—In

the county of Lycoming, adjoining Luzerne, there were two churches and one pastor. In the adjacent county of Tioga, there was neither church nor minister. He found more missionaries, therefore, very greatly needed, and, by many, very earnestly desired. He was gratefully and hospitably received; and many thanks were presented for the attention of the Society, and for the pious beneficence of the charitable in Connecticut.

The Rev. Worthington Wright commenced missionary service in the northern counties of Pennsylvania, the latter end of May, 1812. His labors, through the summer of that year, were noticed by the Trustees, in their last annual account. From the commencement of the following autumn, he labored in the same counties, a large portion of the time, until June, 1813, when he was installed in a pastoral charge, at Bethany, county of Wayne. His journals of service, for nearly three months, since that event—so important to an extensive tract around him, have been received. In many places, great stupidity prevailed, though Sabbath day meetings were well attended. He devoted himself much to family visits for pious conversation and teaching. Several instances of special impression and of hopeful conversion occurred within his observation. In one considerable settlement, he found, quite recently, a general seriousness of enquiry, and a lively attention to the concerns of the soul.

Late in June, the Rev. Daniel Waldo re-commenced the missionary service in the county of Sullivan. N. York. Thence he proceeded in various directions through the county of Wayne, and the neighboring counties of Pennsylvania, visiting, as occasions invited, the parts of N. York located in their vicinity. He persevered in his labors till near the middle of October. Feeling the immense importance of having parental talents and influence rightly directed, he spent much time in visiting from house to house; exhorting heads of households to the duty of strictly maintaining family worship and instruction; and admonishing them sacredly to observe the Sabbath, as they regarded the well being of themselves and their children both here and hereafter, and would hope, at last, to be acknowledged as having been faithful to " train them up in the way they should go." Great was the number of settlements, in which the people had no religious meetings upon the Lord's day, excepting the rare occasions, when they were favored with missionary assistance. To parents and children, and especially to children, the consequences were melancholy beyond description. On heads of families, thus situated, and thus negligent, he urged the duty and the usefulness of leading their households, every Sabbath to public worship.—Feeling, also, the inexpressible value of correct early impressions, he was assiduous in his attention to schools. He endeavored to fix in the tender mind a permanent regard to the worth of excelling in goodness, as the way of supporting unspotted and reputable characters in worldly society; and, above all, the necessity of " loving God and keeping his commandments," as the only way to a peaceful death and a happy eternity. He hoped that these efforts were not, in all instances, unprofitable.—He distributed some hundreds of Tracts, connecting the gift with remarks designed to excite an earnest attention to re-

ligion.—Numbers complained of abounding iniquity, sighing and groaning for the wickedness of the land; while few exerted themselves in favor of a reformation.—Intemperance, profane swearing, and notorious violations of God's law instituting the Sabbath, were prominent sins. In some villages a large majority devoted to hunting, rioting, and drunkenness, that seventh part of time which God, in mercy to man, has consecrated and set apart for worldly rest, for spiritual improvement, and preparation for heaven. Nevertheless, as might be expected, he was conversant with great diversities of character. By numbers, a fervent gratitude to the Society was expressed for their kind attention in sending the occasional ministrations of the gospel; and many earnest wishes were manifested, that they might continue to be remembered with these privileges. He observed that the gratuitous distribution of the Bible was very acceptable and very useful.

From the latter part of September, 1812, to the middle of Sept. 1813, the Rev. David Harrower labored eight months as a missionary, chiefly in the counties of Otsego, Chenango, and Delaware, N. Y. In this service, he travelled nearly eleven hundred miles; delivered one hundred and fifty-six sermons: visited more than one hundred families; and performed the other numerous duties of an evangelist. It appears, that the divine smiles attended his labors. Solemn impressions were, in many instances manifest. He was called to spend much time in conversation with persons inquiring seriously on the greatest and weightiest of all subjects. He had, also, occasion to deal particularly with those, who, "loving darkness rather than light," had embraced perilous opinions. In general he was kindly received. Many thanks to the Missionary Society were expressed, and many prayers offered by the pious for their success.—But great varieties were observable. There were settlements, in which the people appeared to be almost universally in a deep sleep. In others, individuals, here and there, had their eyes opened on their sinfulness, and in view of "wrath unto the utmost." Numbers, also, gave hopeful evidence, that grace had "brought them up out of the horrible pit and miry clay." In a few villages, were glorious revivals. In others, abounding heresies, pleasing to the unrenewed mind, excited strong and violent opposition to "the truth as it is in Jesus."

The Rev. Joel T. Benedict has a pastoral charge in Franklin, Delaware county, N. Y. Between the middle of Sept. 1812, and the close of August; 1813, he travelled, at different periods as circumstances permitted, and labored as a missonary, more than three months, in the counties of Chenango, Otsego, Delaware, and Schoharie.—In March and April, the epidemic prevailed extensively over that district of our country. Multitudes were sick. To many, the disease was the messenger of mortality. Mourners were multiplied. In the space of six weeks, fifty died in a single town. This extreme distress among the people threw peculiar and interesting labor upon the hands of the missionary. It was, therefore, judged expedient, that Mr. Harrower accompany Mr. Benedict—the Lord's

days excepted. This alarming judgment, however, insted of awakening the generality of the people to the great concerns of salvation, seemed to render them more unfeeling, if possible, and more stupid. In no places did he find the inhabitants more indifferent upon this one point, than in those where the sickness and mortality were most prevalent. In some sections, vigorous, and, in many instances, successful exertions were made to spread the destructive opinions of infidelity. Books against Christianity were industriously circulated. Societies, called *debating societies*, were established for the same purpose. Teachers, contaminated with scepticism, were crowded into the schools; while prayer, the chatechism, and the Bible, were publicly and avowedly excluded from many of those, which he visited. But the labors of missionaries were not, on this account, accomplishing the *less*—probably, much *greater* good..... Though the affect of divine truth, upon the heart and conscience, was evidently less powerful, the last season, than in some of the preceding, in which he labored as a missionary over much of the same field; yet in a few settlements, there were considerable awakenings. Rebels against heaven were made to see, that "they had no cloak for their sin." By the blessing of Christ on missionary labor, numbers became hopefully reconciled to God, and were made able to rejoice in his holy government and salvation.

The latter part of February, the Rev. William F. Miller began missionary labor in the western sections of N. Y. and spent four months in this service. He was employed principally in the counties of Madison, Onondaga, Cortland, Cayuga, Seneca, Steuben, Ontario, Genesee, Allegany, Tioga, Broome, Chenango, and Delaware. In this extensive circuit, he discovered many varieties of denomination actuated by opinions altogether repellent to each other. As might be expected, in a great diversity of instances, erroneous opinions issued in a loose practice. In places not a few, the Sabbath, as a day to be kept holy, was in a manner lost: and with the Sabbath, moral order was deplorably gone. The intemperate use of ardent spirits was, likewise, evidently a mighty instrument in the destruction of all morality and religion in many of the new settlements. It proved not less deadly to the soul than to the body. Amidst this moral ruin, however, he observed numerous tokens for good, in the dispensations of a forbearing and gracious Providence. In several settlements were powerful revivals of religious attention. Individuals were found in a great number of places, who were exceedingly tender in their feeling, and who highly prized the privilege of hearing the gospel. He was impressed with a full conviction, that however great may seem to be the difficulties in the way of extending an acquaintance with the pure gospel among those "perishing with lack of vision," the Missionary Society, and the numerous friends of this cause, have no good reason for discouragement. The blessed effects of missionary exertions appeared very strikingly in the best settled parts of those new countries where he labored. Well regulated societies, and flourishing churches, are by the divine blessing, among the fruits of the missionary institution.

The Rev. Comfort Williams had accepted an invitation to take a pastoral charge, at Ogdensburg, on the St. Lawrence. He had resided there with his family a number of months, and a day had been assigned for his ordination. The perils of war, however, impelled him to retire from that place. On the 19th of December, he commenced missionary labors, and travelled in the counties of Lewis, Jefferson, St. Lawrence, and Oneida, N. York. Near the beginning of February, 1813, he received ordination as an evangelist, by the Oneida Presbytery, at Utica. The amount of time spent as a missionary, both before and after his ordination, was about three months. He delivered fifty sermons ; visited two hundred and fifty-nine families for the purposes of religious instruction ; and attended schools and conferences, with the other duties pertaining to an evangelical teacher. It was a time of sore distress by the epidemic in that region.—With very few exceptions, he was kindly received wherever he called. The serious people in those settlements expressed a tender sense of their obligations to the Missionary Society of Connecticut ; and they rejoice to have missionaries visit their families....The judgments of heaven,—desolation by pestilence and the sword, then suffered in that section of our land,—instead of leading the wicked to repentance and reformation,—seemed rather to produce a hardenning and demoralizing effect.---There was urgent need, and, among the considerate, an anxious desire, of missionary aid. In a few places, he observed hopeful appearances of a saving work.

Early in February, the Rev. Ebenezer I. Leavenworth, then pastor of a church in Camden, state of N. York, entered on missionary labor in that vicinity. His appointment was for sixteen weeks, which he fulfilled in the following autumn. He found many settlements in a much more awful state than he expected ; though, in preceding years, he had been considerably conversant with those parts. The demoralizing influence of public commotions there was astonishing. Error was rolling on like a sweeping flood. In some places, and especially in those, where missionaries had rarely or never been, he could hardly discover the *appearance* of respect for moral and religious instruction. More than half of the families in a considerable settlement were destitute of the Bible. In others, the few friends of God were famishing with the want of spiritual food. Others, however, there were, in which he had the satisfaction of finding, that the true religion was gaining strength. Missionary labors, as far as they had extended, had been useful beyond calculation. One clear, plain, and faithful missionary sermon had seemed to be rendered the means, in the divine hand, of preserving a settlement from total depravation of morals, for a number of years.

The Rev. Israel Brainerd has a pastoral charge at Verona, county of Oneida. This is, also in the midst of a wide region, destitute in a great measure, of spiritual privileges. Between the middle of July, 1812, and the close of march, 1813, he travelled, several months, and labored as a missionary. He distributed many books among the poor. The satisfaction which he took in this branch of his employment, was an abundant compensation for his trouble. The emotions of graitude excited in the receivers, gave hopeful evidence, that

they would be read with attention, and preserved with care. He should always feel himself happy in being employed as an agent by the Society in the distribution of books....It was his deliberate purpose to visit those places which stood in most need of missionary labors. In some settlements, there was an outpouring of the Holy Spirit, and a revival of religion....He found people in a diversity of conditions; many unconcerned about their peace with God; some listening with eager attention to the public and private illustrations of divine truth; some anxiously inquiring the way of escape from the wrath to come; some rejoicing in a recent hope of eternal life; some distressed above measure by the loss of friends, during the prevalence of the wasting epidemic; and some on the borders of the grave, about to close, in a few moments, and finally, their opportunities of preparing to meet their Judge in peace....Amidst crying sins and overwhelming judgments, he beheld many proofs, that "the mercies of the Lord are not clean gone forever."

In Avon, the western part of the state of N. York, the Rev. John F. Bliss has a pastoral charge. The last summer, he spent a few weeks in missionary service. He travelled as far as Lake Ontario, visiting a considerable number of towns, and many families, in that very destitute region. The people in general were awfully stupid. The spirit of infidelity manifested itself with its characteristic impudence. In every place, however, he found a remnant, preserved and kept by distinguishing grace. These "wept when they remembered Zion." Though he became acquainted with nothing, that might be called a revival of religion, yet Christ appeared to be gathering souls, here and there one, into his kingdom not leaving himself wholly without witness.

The Rev. John Spencer, of Canadawa, on the south east border of lake Erie, Penn. labored the whole year, as a missionary, chiefly in the Holland purchase. From mid-summer 1812, until the following winter, universal and distressing agitations of that border rendered his prospects of usefulnesss more discouraging and gloomy. In the succeeding winter, spring and summer, however, meetings were better attended. No special revivals have been enjoyed within the circle of his labors. He observed, nevertheless, that the attention to preaching, and the anxiety manifested for more evangelical instruction, were increasing, at the time of his last communication —He has been long experienced in this service, through that extensive, but rapidly settling, wilderness. His travels, as a missionary, have, probably, exceeded seven thousand miles.

## SELECT PARAGRAPH ON PRAYER.

"I AM convinced that every man, who, amidst his serious projects, is apprized of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little without it promise himself any noble success, as a mariner would expect to

reach a distant coast by having his sails spread in a stagnation of the air. I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or greater number of the disciples of Christianity, were, with an earnest, unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be a sign that a revolution of the world was at hand."

*(Foster's Essays.)*

## FEMALE EDUCATION.

IF good we plant, not vice will fill the place,
And rankest weeds the richest soils deface.
Learn how ungoverned thoughts the mind pervert,
And to disease all nourishment convert.
Ah happy she! whose wisdom learns to find,
A healthful fancy and a well trained mind.
A sick man's wildest dreams less wild are found,
Than the day visions of a mind unsound.
Disordered phantasies indulged too much,
Like harpies always taint what e'erthey touch.
Fly soothing solitude! fly vain desire!
Fly such soft verse as fans the dangerous fire;
Seek action, 'tis the scene which virtue loves,
The vigorous sun not only shines but moves.
From sickly thoughts with quick abhorrence start,
And rule the fancy, if you'd rule the heart.
By active goodness, by laborious schemes,
Subdue wild visions and delusive dreams.
No earthly good a Christian's views should bound,
Forever rising should his aims be found.
Leave that ficticious good your fancy feigns,
For scenes where real bliss eternal reigns.
Look to that region of immortal joys,
Where fear disturbs not, nor possession cloys;
Beyond what fancy forms of rosy bowers,
Or blooming chaplets of unfading flowers,
Fairer than e'er imagination drew,
Or poet's warmest visions ever knew,
Press eager onward to those blissful plains
Where life eternal, joy perpetual reigns.

H. More.

THE

# UTICA CHRISTIAN MAGAZINE.

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## THE DECREES OF GOD DISPLAY HIS GLORY.

GOD claims to be the only living and true God. And this claim he founds entirely on his own decrees. He says by the prophet Isaiah, "*I am God, and there is none else; I am God, and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.*" Here God claims divinity and supreme glory because he has formed, declared and been executing the most perfect scheme of conduct. He places all his glory on his decrees, and rests his divinity upon them; virtually declaring that if he had not decreed all things, he would not be God, nor worthy of supreme homage and glory.—Supported by the divine declaration, it is proposed, in the present essay, to illustrate this sentiment; *The Decrees of God display all his glory.*—I shall first explain the divine decrees; and then show that they display all the glory of God.

I. I am to explain the divine decrees.

God existed before any other being. He existed alone:—And while he thus existed alone, he proposed an end, and all the means necessary to accomplish that end. Among all possible ends he knew the best, and knowing it, he chose it. Hence "the decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass." But to illustrate this general definition more fully, I would observe,

1. That the decrees of God are voluntary. It depended wholly upon the will of God, whether he would form such a scheme of conduct as he has formed, or not. He was under no natural necessity of doing, or determining to do any thing. This, however, is what many of the heathen philosophers supposed, and what some divines likewise suppose. But this supposition involves in it the proper idea of fate. If God was constrained to adopt any mode of conduct, he was, strictly speaking, under the absolute control of fate. This supposition, however, is inconceivable. For the first of all

beings must be absolutely supreme and above control. The truth is, God was under no other than a moral necessity of forming such a plan of things as he has formed. God, being possessed of moral perfections, was morally obliged to choose what appeared to infinite wisdom and goodness to be best. His decrees, therefore, were absolutely free and voluntary. They were the result of the counsel of his own will. They flowed freely from his own heart.

2. The decrees of God are eternal. God determined the end from the beginning, or from the foundation of the world, or from eternity. Hence his purpose is called his eternal purpose. It is as easy to conceive of God's decreeing, choosing, or determining from eternity, as of his existing or knowing from eternity. And though it be of no importance to creatures whether the decrees of God were formed in time, or from eternity; yet this is a matter of importance to God, for his own blessedness depends upon his own decrees. If God, therefore, were completely blessed from eternity, it is certain, that his decrees were formed from eternity.

3. God's decrees are universal. They comprise every thing. They respect every being, every object and every event, from the beginning of time to the end of time, and through the interminable ages of eternity. The smallest beings as well as the greatest, the smallest objects as well as the greatest, and the smallest events as well as the greatest, are all determined by the decrees of God. They take in every thing that ever was, or ever will be. They leave nothing in the universe in a state of contingency.—What is decreed shall take place, and what is not decreed shall not take place.

4. The decrees of God are absolutely perfect. They fix, determine and ensure a scheme of things absolutely without the least defect, one jot or tittle could not be altered for the better. When God formed his scheme, he was possessed of perfect knowledge, perfect wisdom, perfect goodness, and perfect power. He was able to discern, to choose and to execute the most perfect plan. And this he did absolutely establish from the beginning. God perfectly pleased himself in his decrees; and he always will be pleased with them. Accordingly he has declared the end from the beginning. He has told his creatures that he is of one mind, and without the least variableness or shadow of change. All his purposes are fixed, known and approved by himself. I now proceed,

II. To show that the decrees of God display all his glory. Here I would observe,

1. The glory of God really consists in his decrees. The glory of any moral agent consists in his purposes, intentions or designs. No being has more real glory, than consists in his designs. And every being actually has so much real glory as consists in his designs. The designs of a moral agent are the measure of his character. This is true as to angels. Their glory is their goodness. And their goodness is as great as the good which they design and purpose to do.—The real excellence and glory of a man is as great as the goodness of his intentions and designs. And so is the glory of God as great as the goodness of his designs, purposes or decrees. As God has decreed what is wisest and best, his decrees display his supreme glory.

2. Nothing short of the decrees of God will display his glory. His works of creation will not. Though these are numerous, great and complicated, yet they display no real glory aside from his designs. Whatever God might create, if he had no good purpose in creating the world, he had no glory in his works. His works of providence will not display his glory. Though it be true, that God governs all things with his own hands; though it be true that he carries the whole creation in the arms of his providence; and though it be true that he bestows much happiness upon his creatures; yet, after all, his providence displays no glory, aside from his original, supreme and ultimate end. If God had no good end in preserving and governing all his creatures and all their actions, there would be no glory in divine providence.

So the laws of God cannot display his glory aside from his decrees. Though they be holy, just and good in their own nature; yet they cannot display the glory of God aside from his design in giving them. As much good as God desires and designs to produce by giving his laws to rational creatures, so much glory exists in giving these laws.

And this is generally true with respect to the gospel. This can display no divine glory, aside from the ultimate design of it. If it were not designed for good; yea, if it were not originally designed for good, it must be a blemish, rather then a glory in the divine character and government. But,

3. The decrees of God display his whole character, and so display all his glory.

They display his divinity. If he were not God, he could not form a complete scheme of conduct and declare the end from the beginning; if he were not God, he could not form any design but what might be frustrated.

The decrees of God also display his unity. The strongest argument in nature for the unity of God is drawn from the

apparent unity of design in the works of nature. If there were any being equal to God, he would limit and contract his design. Besides, the decrees of God display all his perfections. They display his power, his knowledge, his wisdom, his goodness, his truth, his justice, his mercy, his faithfulness and his sovereignty. The decrees of God will discover all his glory, that ever will be discovered.

In view of what has been said, it may be remarked,

1. That there is no force in the common objection against preaching the doctrine of God's decrees. The objection is, that the decrees of God can never be cleared up. But in the decrees of God there is nothing to clear up. His decrees are perfect and glorious. The doctrine of divine decrees is as plain as the truth of God's existence. When the decrees of God are truly and fully explained, it appears that in his decrees there is no darkness nor difficulty. They are as holy, wise and good as God himself.

2. To deny the decrees of God is virtually to deny his existence. For separate the decrees of God from his character, and he ceases to be God. Some say indeed, that the God of the Calvinists is not their God. But a God who has not fore-ordained, for his own glory, whatsoever comes to pass, is not the God of the bible. They who do not worship that God, whose counsel shall stand and who will do all his pleasure, working all things after the counsel of his own will, do not worship the living and true God. But they worship a creature of their own imagination. They virtually deny the existence and reject the essential glory of the Supreme being.

3. All men are naturally enemies to the true character of God; for all men actually oppose his purposes which display his true glory. Careless sinners oppose the doctrine, and so do awakened sinners and false professors. "The carnal mind is enmity against God." Yet,

4. None can be saved without loving the decrees of God. None can love God without loving his purposes. For these display his true and glorious character. They, who truly love God, love his decrees; and they who oppose his decrees oppose God himself. And unless they repent and love God and his holy purposes, they must perish with his enemies.

*Con. Ev. Mag.*

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## REMEDIES FOR INTEMPERATE DRINKING.

### No. VI.

HAVING in my former numbers, taken a pretty extensive view of the causes, the insidious progress and the terrible effects of intemperance, it is time to enquire, whether

any thing can be done to *stay the plague*, and, if any thing, what? This, all will admit, is an enquiry of vital importance. If every section and corner of our country, were ravaged by a pestilential disease, it would avail but little for the physicians to investigate the causes of it;—to trace its progress and count its victims; unless they could discover and apply suitable remedies.

So in the case before us, it is by no means sufficient to point out the causes, progress and effects of intemperance.—To dismiss the subject here, would be to leave the benevolent mind in a state of the most painful suspence. If the distemper has not progressed so far, as to cut off all hope; if any thing can be done, by way of cure or prevention; it is exceedingly desirable, that the proper remedies should be pointed out, and applied without delay. The idea that "our wound is incurable," must not be indulged one moment.—Unquestionably, much may be done to limit, if we cannot wholly prevent, the ravages of strong drink; to lessen the streams, if we cannot dry up the fountain. I shall therefore proceed to suggest the most obvious and practicable remedies, which have occurred to me, hoping that by the blessing of God, some good may result from the undertaking.

1. The first remedy that I would propose, and earnestly recommend, especially to those who have begun to follow strong drink, is a total abstinence from the use of all intoxicating liquors. This may, probably, be deemed a harsh remedy by some; but the nature of the disease absolutely requires it. Men who have been in the habit of using small quantities of spirits, may possibly wean themselves gradually, though this would not be the best course even for them.—But for the drunkard, or the tippler, to think of reforming by degrees, is perfectly idle. Such persons are in this way a thousand times more likely to grow worse than better, in spite of the most solemn resolution they can form. And even if one in a thousand should in this way, begin to retrace his steps, and gradually approach the path of temperance, he would every day be exposed to a fatal relapse. To parley with so insidious an enemy as strong drink, is just about the same thing as to surrender at discretion. As well might the poor bird, when charmed by a serpent, think to break the enchantment, by gradually withdrawing from the wily destroyer. "My observations," says the excellent Dr. Rush, "authorize me to say, that persons who have been addicted to the use of spirit, should abstain from it, *suddenly* and *entirely*. *Taste not, handle not, touch not*, should be inscribed upon every vessel that contains spirits, in the house of a man who wishes to be cured of habits of intemperance."

It is most earnestly to be wished, that these remarks of Dr. Rush may meet the eyes, and be engraven on the hearts, of all that class of people, in our land, who occupy the middle space between strict temperance and habitual intoxication; men that must regularly have their morning bitters, their eleven o'clock dram, and their afternoon sling;—such as are apt upon public occasions, to become merry and talkative; or boisterous and quarrelsome;—all, in a word, who are gradually and insensibly swerving from the path of sobriety.

2. The evils of hard drinking, which every good man deplores, might be greatly diminished, by laying heavy duties on all foreign and domestic spirits. Some, I know, strenuously contend, that increasing the price has no tendency to diminish the consumption. Those who love liquor, will have it, say they, let it cost what it may. It is true that sots and tipplers are not apt to mind the expense, so long as their money and credit last. But the higher the price is, the sooner must their means be exhausted, and the more difficult must they find it to procure the insidious poison.

It is certain, that much more rum would be drunk, than now is, if it could be purchased for half a dollar a gallon; and much less would be drunk, if the price were advanced to four or five dollars. The same may be said, of all kinds of ardent spirits manufactured in this country. If heavy duties were laid on all our distilleries, they would manufacture less, and the people would drink less. If for instance the price of cider brandy was raised three or four fold, by a general excise, the farmer who now lays up his barrel, or hogshead, for family use, would be satisfied with less than one third the quantity. Many a bloated wretch, who now gets dead drunk with sixpence, would, for want of more money, be saved from this worse than brutal debasement. It is the language of common sense supported by the testimony of experience, *Diminish* the price, and you increase the consumption; *augment* the price, and you diminish the consumption. So high are the duties in Great Britain, at this moment, upon spirits manufactured in her own colonies, that the use of rum is almost unknown, among the lower and middling classes of the people. Similar duties would undoubtedly produce similar effects here.

It has been remarked, that a great proportion of the emigrants to this country from England and Ireland are intemperate, and it is generally supposed that they were equally so, before their emigration. But this last is a mistaken idea. Many of them first begin to indulge in strong drink, after they land upon our shores. And the fact is accounted for in

this way. Wages are so much higher, in this country, than in the countries from which they came, and ardent spirits are so much cheaper here, that they can afford to drink more freely, and thus are drawn into the vortex, before their apprehensions are excited. Let our general and state governments, impose very heavy duties upon the importer, the distiller, and the retailer, and I am sure, that the fiery deluge which is now rolling its waves every where, would speedily and rapidly subside.

3. That conscientious regard to the public good which the community has a right to expect and demand, in the appointment of informing officers and retailers of spirits, would greatly check the progress of intemperance. Men of the first respectability, and most advantageously situated, should be selected for grand jurors, and other informing officers.—Under the vigilant eye of such men, the noisy rabble of tipplers would shrink into darkness, and study concealment.—A few presentments would go far towards clearing the most thronged grog shops, and many young men who are beginning to fall, would be saved from utter ruin. As for abuses of licenses, now so common, they might, in my apprehension, be effectually prevented, if the authority of each town, would make it an invariable rule not to renew the license of a man, who has once been convicted of abusing his privilege.

4. A kind of moral test act, declaring every drunkard unfit to hold any office, and disqualified to vote in any public meeting, would, it is presumed, give a salutary check to excessive drinking. The lovers of rum, and brandy, and whiskey, may very probably start at this suggestion, and deny the right of the general government or any state government, to enact such a law. But if intemperance strikes at the foundations of public, as well as domestic happiness; if an intoxocated man, is alike unfit to legislate, to judge, to execute laws, and to have a voice, in making appointments to office, then it is proper, that the door should be shut against him, even when he is sober. For who can tell, whether he will be capable of acting at all when his services are most needed? and who would be willing to confide his dearest rights to the decision of a drunkard?

That men may rightfully be disfranchised, for making brutes of themselves and ruining their families, as well as for perjury, or any other crime, I take to be a sound proposition. And if the thing could be done, in this country, I have not a single doubt, that it would save thousands from all the debasement, and woes, and crimes, of intemperance.

5. Much might be done to discountenance hard drinking, by the electors, in every state and town, in the exercise of their elective franchise. All the good and virtuous might easily agree, never, to vote for a man. (of whatsoever polities) who is known to make too free use of the bottle, or to buy votes with liquor. Let such agreements, in larger and smaller circles be made, published, and adhered to, and it would have a prodigious influence, in dimishing the consumption of ardent spirits.

6. Much might be done, by totally excluding the intemperate from all reputable company. The melancholy truth is that though it is considered disgraceful upon the whole, for a person to be seen intoxicated, what is called *a high scrape*, if it occurs but seldom, is passed over, as a kind of venial indiscretion, which by no means, disqualifies a person for genteel and virtuous society. This injudicious toleration, has, I believe done more than almost any thing else, to diffuse the poison among the middling and higher ranks of the community. The lovers of ardent spirits have found, that they can habitually drink hard, and occasionally proceed to downright drunkenness, without intirely losing their standing in society; and hence have taken encouragement to go on *treasuring up wrath unto the day of wrath, and the revelation of the righteous judgment of God.* These things ought not so to be.

It is stated, and I believe on good authority, that for a man of any standing to be seen intoxicated in France, is fatal to his reputation. He is discarded at once, as a sort of monster in human shape, wholly unworthy of confidence, and unfit to appear afterwards in any decent company. This, to be sure, is carrying the matter to a great length, but I think none to far. It is, in effect, presenting a stamp of infamy to every man's forehead, to remind him, what must be the consequences of his swallowing the inebriating draught: and it has unquestionably contributed much to that sparing and cautious use of ardent spirits for which the French people have been highly and justly commended.

Let the experiment be fairly tried in this country.

Let the drunkard be discarded as a common nuisance.—Let a mark of infamy be set upon him, which nothing but tears of genuine penitence, followed by a thorough reformation, can ever efface. If he is hungery, feed him; If he is thirsty. give him drink; but shun him, as you would a person yellow with the pestilence. Instead of stooping to lift him out of the mire, where he insists upon wallowing, and

placing him among decent people, *avoid him, pass not by him, turn from him, and pass away.* What though not one in a hundred of the present race of drunkards should be reclaimed by this pointed neglect, we have every reason to believe, that hundreds, if not thousands, would be deterred from entering into their path, and then would an incalculable amount of shame, suffering, and guilt, be prevented.

7. Much might be done to discountenance vice in general, and intemperance in particular, by the formation of moral societies, within convenient limits, and comprising the most virtuous and influential members of the community. They might enter into articles of agreement to discontinue the use of spirits in their own families; to recommend the same abstinence to their friends and dependants; to restrain their children and servants from mingling with the idle and dissolute; and to countenance and aid informing officers and magistrates, in the execution of the laws.

It is a matter of thankfulness, that a considerable number of such societies have lately been formed, in various parts of New-England, under favorable auspices. It is hoped, and confidently believed, that many more will be formed, and that, by their influence and exertions, thousands may be prevented from plunging into the gulph of intemperance. I am well aware, that societies of the above description cannot be established and go into operation, without bringing upon themselves the bad wishes, if nothing worse, of corrupt and dissolute men. But no one who loves his children, his country, his Bible, and his God, should be deterred a moment, by the sneers, and threats of such men. It is an honor to be opposed by the devil and all his adherents. Let none who wish, and labor, and pray, for the promotion of good morals *faint or be discouraged. Let us not be weary in well doing, for in due, season we shall reap, if we faint not.*

8. Our churches, by a faithful attention to discipline might do vastly more, than is done, to discourage and prevent intemperance. No body denies, I believe, that hard drinking is a disaplinable offence; and yet alas! how frequently is it tolerated for years, in the house-hold of faith! How many churches wink at the disorderly conduct of their members, in this particular! Thus, not only is Christ wounded in the house of his friends, but many, without, are emboldened, by the example of immoral professors, *to run with them to the same excess of riot.* If church members were universally faithful to exhort one another daily; if the smallest deviations from the path of temperance were followed by tender admonitions, and if the incorrigible were cut off, with all rea-

sonable despatch, from church communion, how happily, and how extensively, would these measures operate, in preventing the use of intoxicating liquors.

9. If farmers and mechanics would agree not to drink spirits themselves, and not to provide them for their workmen; if instead of furnishing liquor they would give an additional compensation to laborers, furnishing them at the same time, with a generous supply of nutritious and palatable drink, such as cider, beer, molasses and water, milk and water, and the like, a very large advance would be made towards banishing the fiery product of our distilleries from the field and the shop. And this would be no inconsiderable part of that general reformation, as it respects the use of spirits, which is so loudly called for.

10. After all, the most certain remedy for intemperate drinking, as well as for every other evil practice, is religion. It is this heaven-born principle, which conquers and controls our inordinate desires and appetites. It is this, which restores reason to the exercise of its legitimate authority over man. It is this, which not only teaches men, but disposes them, to preserve their bodies, as temples of the Holy Ghost. In proportion as they love and fear God, they will be temperate. To this grand object, therefore, let the efforts and prayers of all good people be directed. And in connexion with these efforts and prayers, let every remedy that has been here suggested, and every other that can be devised, be faithfully applied.

Z. X. Y.

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## *An Historical View of the First Planters of New-England.*

### No. VII,

Continued from page 414.

ONE of the most prominent characters in the early history of New-England, was Roger Williams. He was a man of considerable ability and learning, active and diligent in his pursuits, humane and benevolent in his character, ever fond of novelty and change. Previous to his coming to America, Mr. Williams was a minister in the church of England. He came to New-England in the year 1631, and resided two years at Plymouth. He there exercised his ministerial functions, occasionally, to good acceptance.—During his residence at Plymouth his conduct was inoffensive, and his character naturally mild, so that he ever after retained the esteem of the people of that colony. In 1633, he removed to Salem, and, on the death of their excellent minister Mr. Skelton, the church in that town invited Mr. Wil-

liams to become their pastor. During his connection with the church at Salem, Mr. Williams inculcated many opinions which were disapproved by the government and churches of the colony, which it was thought would prejudice their interests in the view of the mother country, and destroy that system of civil and ecclesiastical polity on which the colony existed. After much faithful and friendly dealing, Mr. Williams being unwilling to renounce or conceal the sentiments which he entertained, in 1635, he was directed by the government to depart from the jurisdiction of Massachusetts. He removed with a few followers, and sat down within the Plymouth jurisdiction, in the present town of Rehoboth. The year following, at the desire of governor Winslow, lest the government of Massachusetts should take umbrage at his remaining within the Plymouth jurisdiction, he crossed the Pawtucket river, and, with about twenty settlers, laid the foundation of the present opulent and flourishing town of Providence. These dissensions were conducted in such a manner, that no personal alienation appears to have taken place between Mr. Williams and governor Winthrop, and a constant interchange of good offices existed between the Providence plantation and the Massachusetts and Plymouth colonies. In the war with the Pequods in 1637, there was a cordial co-operation of all the plantations against the common enemy. Probably no individual of the age made greater and more successful exertions to maintain the peace of the colonies with the natives; and, living in the vicinity of several powerful tribes, he was vigilant in discovering their designs, and gave the other colonies timely notice of their hostile machinations.

Mr. Williams, for some years, established no particular church order, inviting persons of all religious sentiments to unite with his rising plantation. After a few years, he and several of his people renounced the baptism of their infancy, were re-baptised, and united in a church, which was, I believe, the first Baptist church in New-England. On account of differences of sentiment which, subsequently, prevailed in the church, in the year 1653, it was divided and became two churches.—Mr. Williams purchased the lands of his plantation of the Indian proprietors, and no man enjoyed their confidence in a higher degree. He was the father of the colony, and, for some time, he appears to have possessed and exercised the principal powers of government which existed. In some of the first years of the Providence plantation the people suffered very sensibly from scarcity. The product of their forests and rivers saved them from perishing by fam-

ine. The most of the fathers of New-England experienced the evils of war and famine, in a degree to which their posterity are unable to form any adequate conception.

At the time of the banishment of Mrs. Hutchinson from Massachusetts, several people who had favored her religious opinions, and, of course, differed in principle from the prevailing sentiments of the churches, chose to remove from the colony. One of these was Mr. William Coddington: a gentleman of education and affluence, who had been for several years an assistant, and one of the most worthy magistrates of the Massachusetts government. In the year 1638, Mr. Coddington, with a few others, removed to Narraganset Bay, and commenced the settlement of Rhode-Island. These planters, immediately, united in civil compact, to which Mr. Coddington and seventeen others subscribed their names.—This infant plantation furnishes an instance of something of the simplicity and natural existence of a patriarchal government. Mr. Coddington, a man of great virtue and natural dignity of character, possessing the confidence of all, was created their magistrate, to whom were delegated the necessary powers of civil government. By the friendly assistance of Mr. Williams, he purchased the Island of the Indians and, in consequence of its pleasantness and fertility, in a few years, it became a flourishing settlement. In the year 1644 a Baptist church was formed in Newport, which was afterwards divided into two. A congregational church was formed in Newport in 1720; and a second one, in 1728. These two churches enjoyed the ministry of two of the most eminent American divines of the last century, President Stiles and Dr. Hopkins.

These settlements being destitute of any chartered government from the mother country, in 1643, Mr. Williams went to England, and, by the assistance of Mr. Vane, who had been governor of Massachusetts, obtained a liberal character of incorporation of Providence and Rhode-Island Plantations. The form of government provided by this incorporation was essentially similar to that established in the adjacent colonies. Mr. Williams lived to a great age, and was chosen, several times, governor of the colony.

As early as the year 1607, some of the Patentees of the northern colony of Virginia began a settlement at the mouth of the river Sagadahock, now Kennebeck. They laid the plan of an extensive and opulent state. But in consequence of the death of the principal patrons, and the severities endured by the planters, the settlement broke up the following year, and those who were living returned to England. The

first permanent settlements made within the District of Maine commenced about the year 1630. The oldest towns are Kittery and York. In the year 1635, Sir Ferdinando Gorges obtained from the council of Plymouth a grant of the tract of land lying between the rivers Sagadahock and Piscataqua. It is supposed that he instituted civil government in the province. Courts were held as early as 1636, which appear to have exercised legislative and judicial powers.—In 1639, Gorges obtained from the crown a character, conveying the amplest powers of jurisdiction. He appointed a governor and council who administered justice to the people to their general satisfaction, for a number of years. After the death of the proprietor, these powers of government were generally supposed to have expired. The different settlements formed some kind of voluntary compacts, and elected their own rulers. But the people, soon perceiving the inconveniences of this state of things, in the year 1652, united with the government of Massachusetts, and became an integral part of that Colony

In the first settlements, churches were early established, which enjoyed the labors of some of the worthiest ministers of their time. In general, their early civil and religious institutions were very similar to those of Massachusetts.

No part of New-England has suffered so much from the hostility of the natives, as the District of Maine. Many ferocious tribes of savages were settled on the rivers with which the country abounds, and from the small progress made by the settlements for a long period, they were unable to subdue their power, or prevent their predatory incursions. From the proximity of that district to Canada, in all the wars between England and France for a century after its first settlement, they were exposed to the hostile incursions of the savages, stimulated by a most artful and unfeeling enemy. Many of their towns have been pillaged and burnt, and many of the people made captives and slain. So late as the war of 1745, many of the towns suffered severely from savage hostility.

The State of Vermont, the youngest of the New-England States, has advanced in population and wealth more rapidly, than either of the others, and holds a respectable rank in their number. The tract of country composing that state, lying between the states of New-Hampshire and New-York, to which both laid an imperfect claim, remained long unoccupied. In the year 1724, in the time of a severe Indian war, the government of Massachusetts erected Fort Dummer, within the present town of Brattleborough, and commenced

a small settlement near the fort. This was then supposed to be within the limits of Massachusetts; but, on running the province lines in 1741, it fell within the state of Vermont. In the year 1731, the French from Canada erected the well-built fort at Crown Point, on the west side of Lake Champlain, and, soon after, began a settlement on the eastern side of the lake opposite to the fort.

From the time in which the provincial line between Massachusetts and New-Hampshire was ascertained, till after the peace of 1763, when it became a subject of controversy, the territory of Vermont was considered as belonging to New-Hampshire. The town of Bennington, as it is one of the best, is considered the oldest town in the state. This township was granted to certain proprietors, in the year 1749, by the Governor of New-Hampshire, and called after his name. Soon after this grant, the settlement of that town commenced. In four or five of the following years, a few other towns were granted by the government of New-Hampshire on the western side of Connecticut river. The war of 1755 put a stop to these grants and settlements. In the progress of that war, the territory of Vermont became the scene of military operations. These events produced a general acquaintance with many parts of the country, and towards the conclusion of the war, extensive grants of townships were made by the New-Hampshire government, and numerous openings were made in the wilderness. From 1764 to the commencement of the American war, the new settlers were harrassed with conflicting claims to their territory, maintained by the provinces of N. Hampshire and N. York. Notwithstanding these embarrassments, the infant settlements gradually increased by emigrations from the several N. England provinces. At the commencement of the war of 1775, the people of Vermont warmly espoused the American cause, and during its continuance, performed many important services. As the authority of the royal governments became disavowed, the people finding themselves wholly destitute of any bonds of civil government, public sentiment naturally adverted to the necessity of some political regulations for the general safety. There having been several conventions of committees of towns, to deliberate on measures to be pursued, in January 1777. a convention of delegates from the respective towns, held at Westminster, resolved that the territory now included in that state, should "be considered as a free and independent jurisdiction or state; to be forever hereafter called, known, and distinguished, by the name of New-Connecticut, alias Vermont. From this period Vermont became an inde-

pendent state; and in 1791, was admitted a member of the American union.

The settlers of Vermont were mostly emigrants from Connecticut, and, for several years after the peace of 1783, their number increased with an unprecedented rapidity.—Their civil and religious institutions were generally copied from those existing in Connecticut. A congregational church was early established at Bennington, and continued many years under the ministry of the pious and worthy Mr. Dewey. In most of the towns, churches were established at an early period of their settlement, who have enjoyed the labors of many able and faithful ministers of Christ. The churches and ministers in Vermont have been remarkable for uniformity in religious sentiment and practice; conformable to the Calvinistic system, and to the doctrines of the gospel so ably vindicated by several New-England divines of the last century. The late Dr. Job Swift, who has been stiled The apostle of Vermont, not more distinguished for abilities and piety than for indefatigable labors, was an eminent instrument of ordering and establishing the churches and religious institutions of the state, was an unshaken pillar of divine truth, and, in the midst of his labors in the service of his Master and his fellow-men, was suddenly removed to his eternal rest. The churches and people of the state have been favored with many gracious manifestations of the special influences of the Holy Spirit, in reviving the interests of vital religion, and bringing many souls into the holy kingdom of the Redeemer.

Probably, no instance can be found in the history of men, where all public institutions, of a civil, moral, and religious character, are held, so entirely, under the constant controul of public sentiment, as in the state of Vermont. It is earnestly hoped, that, through the merciful favor of Heaven, that people may be long worthy of the possession of the many privileges which they now enjoy. O.

[*To be continued.*]

## FAMILY INSTRUCTION.

"*Train up a child in the way he should go, and when he is old, he he will not depart from it.*"

HOW happily do observation and experience coincide with this precious portion of Divine inspiration! Enter the family where the parents bow to this sacred mandate, and you behold each emulous to excel the other in kind offices.—Ever faithful to sow, in the tender minds of their children,

the seeds of instruction, and to cultivate the principles of piety and religion, you see *these* grow up "plants of renown."

Could I draw a picture the most interesting—the most laudable—the most beneficial to man—the most acceptable to God, it would be that of a pious mother instructing and praying with her children! No monitor has so ready access—no admonition leaves so deep and so lasting an impression. Nature, as if to remunerate the fond mother for her pains, her toils and inquietudes, has stamped on her station, an importance which none but the filial child can duly appreciate. If there is, in human life, an important station, it is that of the mother of a numerous and promising family. The happy influence of her pious instruction and example descends to future generations; and, I had almost said, transmits to them a passport to immortal felicity. Can the fair daughters of America ever be weary in well doing? Can they be remiss in a duty at once so pleasing and important, when the blessing of unborn thousands and the plaudit of their God is their proffered reward? The constant dependence of children on their mother—their filial affection—and their habitual reverence, give her an ascendency which no one else can claim: and yet, all the wisdom of the father is necessary to instruct—all his piety to enforce by example—and all his authority to regulate and restrain, if he would see his child trained up in the way he should go. Many parents regret, that their means are so limited, that they cannot afford their children an education; while they overlook and neglect those means which the God of nature has put completely in their possession, and by their supineness, deprive their children of that which they could no where else obtain. For it will not, I believe, be denied, that a public education often proves a curse where parental instruction has been withholden.

I trust I shall not offend the fashionable part of the readers of the Magazine, when I suggest that the Assembly of Divines' Catechism contains a system of useful and important instruction. The more I consider it the more I admire it. It is a body of divinity completely digested and arranged, and adapted to every capacity. And, I will venture to say, if it were generally taught and *learned*, we should rarely find a youth without a competent knowledge of the doctrines of the gospel. But alas! how many, *in this part of the country*, and even professors of religion too, consider it an obsolete production; and have long since laid it aside as uninteresting and useless to their families. And what is still more lamentable, they have substituted no system of instruction in its stead. Will those, who have, at the "baptismal font," pro-

mised to bring up their children in the nurture and admonition of the Lord, suffer them to grow up more uncultivated than their domestic animals? "Tell it not in Gath!—Publish it not in the streets of Askelon!" lest infidels rejoice—lest unbelievers say "Where are the fruits of your boasted profession." A. P.

*Madison county, March* 1814.

## ON PROMISES TO REPENTANCE.

*Question.* IF repentance is before faith in Christ, are not *unbelievers* interested in the promises of salvation; since the promises are made to repentance?

*Answer. That* repentance to which the promises are made, is not before faith in Christ. The repentance to which the promises are made, regards the whole of the Divine character, as it is revealed in the scriptures, or the whole that is revealed, about God, law, and sin: but this supposeth faith in Christ, or a knowledge of the gospel, in which the Divine character is represented in a more glorious light than in mere law, and sin is set in a far more odious light. That repentance which is before faith, is a partial, imperfect act, while the most essential, and important part of Divine revelation, is out of view, and not regarded. There are no promises made to this, which never stands alone as a complete and distinct act; but is a necessary pre-requisite to saving faith, and evangelical repentance, and infallibly issues in it; and so may properly be considered as a part, of repentance taken in a large sense, and essential to it. In a word: no promise is made in the Bible to repentance, except it be to *that* repentance which implies faith in Jesus Christ. There must be faith of the same nature and kind, antecedent to faith in Christ, to which there is not any promise made, viz. a belief of the Being, and perfections of God. This differs from faith in Christ; not in its nature, but only in its object. Yet there is no promise to this. It cannot indeed be considered properly as standing alone distinct and separate from faith in Christ, as it is inseparably, and immediately connected with it: yet it is really antecedent to faith in Christ, or goes before it in the order of nature. This is in the same sense, true of the *repentance*, which goes before faith in Christ.

## THE SABBATH.

" Still be rever'd the sacred hour of rest,
And the Sabbath Day forever blest!
Whether man labors with the utmost toil,
Manures the glebe, or turns the faithful soil;
Whether he guides the barrow or the helm,
Rules o'er a district, or conducts a realm:
One day in seven, is to rest assign'd,
And praise to Him who gave the human mind.
Then let each heart adore the God of truth,
Let age respect Him! and revere Him youth!
Let sons of freedom bow to Him alone!
And let all nature his dominion own."

The public worship of God on the Sabbath, is calculated to have a beneficial effect on the morals of a people. In public prayer the nature of God is acknowledged—His perfections, and the obligations we are under. Sin is renounced. We pray for repentance and pardon, and acknowledge it our duty to live soberly, righteously and godly. Songs of praise are intended to heighten devotion, to raise our thoughts to God's Majesty, and to express our sense of thankfulness for benefits received. In songs of praise, music and poetry unite their charms, to warm the heart with a sense of divine love, and raise our affections to the Great Object of adoration.—Religious discourses, properly conducted, tend to repress vice, to encourage virtue, and to make men wiser and better; and thus the labors of public teachers coincide with the just design of civil policy. Public worship, in connexion with the Christian Sabbath, promotes moral instruction, and social refinement. Where they are attended to, mark their happy effects: you behold decency, civilization of manners, society, industry, good order and patriotism. They form an habitual rectitude of character, make men refined, humane, and rational beings. Where they are not observed, you behold the contrary: idleness, intemperance, prodigality, brutality, and impatience of restraint. In the solemn assemblies on the Sabbath, how many are they that weekly receive that useful instruction which guides their feet into the path of duty; which makes them receive the necessary labors of life with cheerfulness, which supports them under affliction, and arms them with courage to meet death.

" One day amidst the place
Where Jesus is within,
Is better than ten thousand days
Of pleasure and of sin."

*(Ontario Repository.)*

## "BORN OF GOD."

AS by the natural birth there is a foundation for new impressions and habits, therefore, when a person becomes the subject of holy exercises and habits, this change is termed a *birth*. The motto above asserts this birth to be of God, that it is effected by God. He is the Author, the most powerful agent. This birth is not effected by corporeal might, nor intellectual energy, by the caution of prudence, the meditations of philosophy, nor the tremblings of terror; but by the power and Spirit of God. The fire of genius, and the blaze of science are inadequate to such an effect. It would be superfluous, they are so numerous, to recite texts of scripture, which prove the subjects of the new birth to be born of God.

In this doctrine various sects of Christians professedly unite, though really they are as opposite as frost and fire. Hopkinsians, Arminians, Calvinists, and Socinians build their hopes on divine influences. Dr. Priestly says, "there is a sense in which all is effected by the influences of the Spirit." He also says, "there is but one agent in the universe." This, when applied to regeneration, may harmonize with the opinion of Calvinists, that God is the only agent. The disciples of Arminius encourage themselves in expectation of divine influences to assist their *morally* good endeavors for new obedience.

Of another description is a splendid galaxy of divines, who have for generations taught that regeneration is a *physical* change, in which men are *passive*. A word of reply to these opinions may be proper. To those, who expect divine grace to assist their *morally* good endeavors for regeneration, we say, that till those characters, which are "*only* evil and that *continually*" may at the same time be *good*, till eyes blind and ears deaf, can see and hear; till those, who are dead, live and move, the doctrine of sinners' morally good endeavours for regeneration must be feebly supported. If no such endeavours exist, the idea of influences to aid those endeavours is of course imaginary. More unreasonable is it to suppose men *passive* in what God commands them to *do*. Wicked men are commanded to "make themselves new hearts," to "convert," to "turn themselves unto the Lord;" but if men are necessarily *passive* in this work, these commands mean nothing, or somewhat infinitely worse. If men must unavoidably be passive, and yet are commanded to "awake," to "rise," to "turn," to "work," it reminds one of him, who demanded brick without straw. It may be said that

"the new birth is effected by Almighty power." But how does this prove that men are *passive?* We are also taught that the same Almighty power, which raised Christ from the dead, produces faith in believers; yet no one has inferred from this, that believers are passive in their faith. By his Almighty power God directs the volitions of men, yet men are not passive, but active in those volitions. If regeneration were a *physical* change, there would be an addition to the natural powers. But no facts support this. There is no physical depravity, therefore no physical change is needed. What physical power had the dwellers of Eden, not equally enjoyed by their children? A moral depravity there is, dreadful in its nature; but a physical change to remedy a moral depravity would be as unnatural as to apply a balsam to remove the vices of the heart, or to address a moral argument to heal a broken bone. He who first suggested a physical change to relieve the moral evils of the heart might with the same propriety have written on the piety of a circle, and the vice of a triangle.

If it now be inquired *how* the Holy Spirit effects the work of regeneration, in what this operation is different from others, may it not be doubted whether any man can tell? "The wind bloweth where it listeth; ye hear the sound, but cannot tell whence it cometh or whither it goeth; so is every one, who is born of the Spirit."

Still may we not cautiously inquire, are not all hearts directed by God? Does he not turn every thought and inclination as rivers of water are turned? Did not he turn the Egyptians' hearts "to hate his people?" Does not the Pslamist pray, "incline not my heart to any evil thing?" Does this imply that men are *passive* when directed by divine power? Does any one doubt its consistency with free agency? Then may we not suppose that God ceases to "incline to evil," to lead men into temptation," to turn them to "hate his people," to "harden their hearts;" when he "puts his fear in their hearts," when he gives them a spirit of prayer, then are they born of God. As they have been dependent, they now continue dependent in the exercise of a new heart. Neither grace nor holiness, neither the saint nor sinner, is independent. Both characters are equally dependent. The same power, for the same ultimate purpose, and with the same impartial benevolence, forms one vessel to honour and another to dishonour. The Spirit of God with the same wisdom raised up Pharaoh to destroy, and Paul to save immortal men. Nor need this alarm the reflecting mind. The pious readily grant that God gives them their gratitude, their love,

and their devotion, yet they believe themselves voluntary and active in those duties; they believe themselves the proper subjects of praise and reward. On the same ground, why may not the wicked be equally dependent and equally proper subjects of blame and punishment? In both cases they are dependent, and active, and accountable.

A plausible objection occurs. "If all thoughts and exercises are produced by the Spirit of God, as really as regeneration, then why is *this* so repeatedly called the work of God?" Answer. It is congenial with the style of Scripture, and the feelings of man, *more emphatically* to ascribe to God events, which are singular and great, than those, which are common and less affecting. Thus Scripture says, "the voice of the Lord breaketh the cedars of Lebanon." But this does not prove, nor *imply*, but the voice of the Lord equally bends the pliant willow of the valley; it equally breathes in the gale, and thunders in the storm. It is the same Spirit, who divides the Jordan, and forms the silent ripple on its surface, that restrains Paul at one time from violating the ceremonial law, and at another holds him back from persecuting Jesus Christ; yet the last event may be emphatically styled the work of God.

May we not then humbly inquire whether the distinction between *common* and *special* influences is founded in truth? If by common influences be meant those, which are generally and usually enjoyed; if by special be meant those, which are great and singular, the distinction is undoubtedly just; but if the distinction supposes a difference in the *nature* and *tendency* of the cause operating in the two cases, its propriety may be doubted. The nature of the cause is the same, which forms the humble willow of Spitzbergen, and the lofty pine of New-England; and is not the nature of the causal influence the same, which restrains the wicked man by the force of his conscience, and the sanctified man by the goodness of his heart?

One important doctrine, the universal dependence of men, is directly impressed on the mind by the above remarks. The subject shows us, that all men, at all times, and in all circumstances, are equally dependent on God. Adam in paradise was as dependent as Daniel in the den of lions. Belshazzar, surrounded by his military lords, was as dependent as the three children in the fiery furnace. Saul, breathing out slaughter on his way to Damascus, was as dependent as Peter loaded with irons, and guarded by soldiers. The sinner is as dependent for his restraints, as the Christian for his virtues. Every man is as dependent for strength

to walk, as for grace to pray; for power to get wealth, as for power to make him a new heart.

*M. M. Mag.* EUSEBIUS.

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*The following Resolutions were written by the Rev.* JONATHAN EDWARDS, *President of New-Jersey College, in the 20th and 21st year of his age.*

BEING sensible that I am unable to do any thing without God's help, I do humbly intreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ's sake.

Remember to read over these Resolutions once a week.

1. Resolved, that I will do whatsoever I think to be most to God's glory, whatever difficulties I meet with, how many, and however great.

2. Resolved, never to lose one moment's time, but improve it the most profitable way I possibly can.

3. Resolved, to live with all my might, while I do live.

4. Resolved, never to do any thing, which I should be afraid to do, if it were the last hour of my life.

5. Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.

6. Resolved, to be endeavoring to find out fit objects for charity and liberality.

7. Resolved, never to do any thing out of revenge.

8. Resolved, never to suffer the least motions of anger to irrational beings.

9. Resolved, I will live so, as I shall wish I had done when I come to die.

10. Resolved, to maintain the strictest temperance in eating and drinking.

11. Resolved to study the scriptures so steadily, constantly and frequently, as that I may find myself to grow in the knowledge of the same.

12. Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace than I was the week before.

13. Resolved, to be strictly and firmly faithful to my trust, that *that* in Prov. xx. 6. *A faithful man who can find?* may not be *partly* fulfilled in me.

14. Resolved, in narrations never to speak any thing but the pure and simple verity.

15. Resolved, to enquire every night, as I am going to bed, wherein I have been negligent, what sin I have com-

mitted, and wherein I have denied myself; also at the end of every week, month and year.

16. Resolved, never to speak any thing that is ridiculous, or matter of laughter on the LORD'S DAY.

17. Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; which I solemnly renewed, when I was received into the communion of the church, and which I have solemnly made *this day*.

18. Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely, and altogether God's.

19. Resolved, never to allow the least measure of any fretting uneasiness at my father or mother; not to suffer the effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

20. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny to be looking into the state of my soul, that I may know whether I have truly an interest in Christ, or not; that when I come to die, I may not have any negligence respecting this to repent of.

21. Resolved, to endeavor to my utmost to deny whatever is not most agreeable to a good, universally sweet, benevolent, quiet, peaceable, contented, easy, compassionate, generous, meek, humble, modest, submissive, obliging, diligent, industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times what such a temper would lead me to. Examine frequently, and strictly whether I have so done.

22. Resolved, I will conduct so as I think I shall judge would have been best, and most prudent when I come into the future world.

23. I frequently hear persons in old age say how they would live, if they were to live their lives over again; resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

24. Resolved, to endeavor to my utmost to act as I can think I should do, If I had already seen the happiness of heaven, and hell torments.

25. Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

26. Resolved, when I fear adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as Providence orders it, I will be concerned about nothing but my duty and my sin.

27. Resolved, after afflictions to enquire, what I am the better for them. what good I have got by them, and what I might have got by them.

28. Resolved, to exercise myself in this all my life, viz. with the greatest openness I am capable of, to declare my ways to God, and lay open my soul to him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires, every thing and every circumstance.

29. Resolved, to live so as at all times, as I think is best in my devout frames, and when I have the clearest views of the gospel, and the future world.

## ON DIVINE SOVEREIGNTY.

REVEREND SIR,

Yesterday I heard you preach on the doctrine of divine sovereignty. Generally I hear you with pleasure, but such discourses give me pain; they seem to represent God as the tyrant rather than the father of his great family. It would gratify me very much if you would give me your thoughts on the subject in *a free and familiar* style, without the pathos and awful solemnity of the pulpit, and perhaps profit

Your affectionate Parishionor,

DECIUS.

MY DEAR SIR,

I HAVE this moment received a line from you, desiring "a free and familiar" attention to the doctrine of divine sovereignty. I thank you: it is my happiness as well as duty, to serve my affectionate people.

Whether God governs the world in the best manner has always been doubted by a part of mankind. Some persons have constantly suggested that he was "a hard master." He as uniformly has insisted that he did "no wrong;" that his conduct was "just" and "equal." Indeed there are so many mysterious events, that *knowledge* and *faith* are necessary to quiet our apprehensions; yet without satisfaction respecting the divine conduct there cannot be permanent peace of mind.

That God governs the world seems to be granted; whether he governs in a *sovereign* manner is doubted by many.—But while they oppose it, do they understand what sovereignty is? If any one govern according to his *own* judgment, his *own* wishes and pleasure, so far the government is sovereign. Whether God governs according to his

own judgment, or the judgment of some other; according to his own pleasure, or the pleasure of some other being; can any reflecting mind entertain a single doubt? Does he not say, and do we not all believe him, "I will do all my pleasure?" This is proper and right, because it is a *wise* administration. "Shall any teach God knowledge?" "O, the depth both of the wisdom and knowledge of God!" Therefore he is styled "God only wise," or God who alone is wise. The wisdom of other beings is folly compared with his. He charges the angels with folly. And who, my friend, should govern—God, who alone has wisdom, or men or angels? And if he govern, shall it be in a sovereign manner, according to his own mind, or according to the wishes of men, or of angels charged with folly? Will not all *wise* men choose the sovereign administration of God, because it is infinitely wise?

The *goodness* of God is an equal argument for his sovereign authority. He is "abundant in goodness." No good thing will he withold from those who walk uprightly. He does "good to all." How abundant is his goodness to angels, to saints in glory, to all the works of his hand!

Will not every good being choose to have the universe and himself directed by infinite goodness? Is there one saint or angel of goodness, but will cheerfully subscribe to this? If any being beside God direct or influence events, it must be a being *less good* than God, therefore the direction will be less perfect.

It is also well for us that God governs the world in a sovereign manner, because he alone is infinitely *merciful*. "The Lord is *merciful* and slow to anger." "The Lord is *gracious*." He waits that he may *be gracious*. He shows mercy not only to those now willing to receive it, but waits, and waits on those who repel his offers, that he may do them good hereafter. This ought to endear his sovereign administration to a guilty world; especially when they read of "the *riches* of his grace," and that he is "the God of *all grace*." He spoke in mercy to trembling Adam. Of the first gospel sermon God was the preacher, paradise the temple, and our first parents the hearers. He has been showing his mercy in every age to the present moment. Thousands of thousands and ten thousand times ten thousand are now drinking rivers of mercy in the world above. "Bless the Lord, O my soul, and all that is within me bless his holy name."

Can you, my dear sir, oppose the *merciful* sovereignty of God? We are all under condemnation; God is under no obligation to save any one of the human race. We have no

claim. It is wonderful to angels that any soul can be saved. It is just that all should be destroyed. It is not partiality, but mere benevolence, sovereign mercy, that some are made heirs of glory. Permit me also to say, I think the sovereignty of God *necessary*. It is unavoidable in the nature of things. If there be a world, it must be governed; if it be governed, it must be governed by God; if it be by God, he must govern in a sovereign manner; for no one else is able to govern it himself; no one is able to direct him how to govern it. Who can "teach God knowledge?" can sinners, can saints, can angels? There is therefore not only a *necessity* that God should govern, but that he should govern as a sovereign, or according to the counsel of his own will.

You will therefore, my friend, I hope, spontaneously reflect that all you enjoy is owing to the favor of God. You do not direct events. You have not carved your present portion. You cannot make a hair white or black; you cannot make a brother live. By the sovereign grace of God you are what you are. I hope you will also be impressed, by the remarks I have made, with the unreasonableness and wickedness of objecting against the decrees of God. If God governs according to his own mind, or in a sovereign manner, he must certainly *determine how* he will govern. It would be very unreasonable to expect the farmer and mechanic to labor in their callings without determining in what manner, without allowing them design and plan in their business. If God bring creatures into existence, he must determine what kind of creatures. If he bring men into existence he must determine when, and where, and what their characters shall be, else all will be random and chance. If God save a part of mankind, he must determine *how*, whether by the death of his son, and the instrumentality of the gospel, or by some other means. If he save men, he must determine how many and whom. He must choose them before the foundation of the world; he must write their very names in the book of life. He must have mercy on whom he will have mercy. To object against the doctrine of divine determination is to object against the *sovereign* authority of Jehovah; it is to object against all authority of God.—Such an objection if allowed to operate would hurl the Almighty from the throne of the universe as effectually as atheism itself.

The propriety and necessity of divine sovereignty ought to render us thankful to God for governing the world, for governing us. Instead of murmurs and complaints, the voice of praise should burst from every tongue. We ought to bless

God for disposing things in a wise, good and merciful manner, because it is not only right but necessary. Accordingly Nebuchadnezzar, from the field of banishment, did "bless and honor him whose dominion is an everlasting dominion." Job in the furnace of misery spoke in the same style.

To conclude, my friend, the doctrine of divine sovereignty should make us and the world happy. A dreadful portion of the distress in this world, and of the torments in hell, rises from opposition to this doctrine. It is a happy article of our creed, when it obtains a cordial belief. If the world viewed it as they ought, it would excite confidence and joy. It would render them strong in divine consolation while weak in strength. Nothing is more calculated to soothe, support and ravish the heart, than this doctrine. If infinite, sovereign goodness, wisdom and mercy rule the world, we may all feel safe and happy. Deploring our own ignorance and errors, the thought that sovereign wisdom reigns, is like good news from a far country. Amazed and overwhelmed with the evils of the world, a view of infinite goodness on the throne is like the morn of liberty to the chained captive. Agonizing with a sense of guilt, faith in the divine mercy is like the dawning of heaven to the departing saint.

Adopt then, my dear friend, the language of holy men, and say, "I will extol thee, my God, O King, forever and ever." Adopt the language of heaven, and in the sincere joy of your heart say, "Unto him that sitteth on the throne, and unto the Lamb, be glory forever and ever;" and "Amen" subscribes Your affectionate Minister,

*M. M. Mag.* EUSEBIUS.

## RELIGIOUS INTELLIGENCE.

### REVIVAL OF RELIGION, IN SPRINGFIELD, (NEW-JERSEY.)

*Copy of a letter from the Rev. G. Williams, Pastor of the Presbyterian Congregation in Springfield, (N. J.) to his friend in Philadelphia.*

*Springfield, February* 26, 1814.

My dear friend,

I know your heart will rejoice to hear of the prosperity of Zion. God has appeared in glory amongst us. He has passed over this whole congregation, as with a mighty rushing wind. This is the seventh revival, which has taken place where I have lived; though two of them were previous to my ministry; but this exceeds what I ever before witnessed. Though there were some hopeful pros-

pects last spring, and again in January after a season of stupidity, the great work did not appear until the second day of this month. It exceeds our former revivals in its *rapidity*, in spreading thro' all parts of the congregation in a few days; its *power*, producing the severest anguish of soul, carrying some nearly to despair, and in some instances issuing in conversion in a few days; and in its being so general among the youth, and almost entirely confined to that class. The first evening which I appointed to converse with persons under religious impressions, 23 attended; (all youths but two.) At the next appointment, 30 were present, and only two of them were over 25 years of age. Last week, on Monday evening, one of my elders who attended with me, and took account, said there were 70, exclusive of 7 who had professed religion. And last Monday evening he said there were 100, beside 20 others not reckoned under deep impressions. These were only what could assemble in the midst of the town in the evening. The night was very dark, and the travelling quite muddy; so that many could not attend; and especially from the extreme parts of the parish. In the afternoon of Tuesday last, I appointed to commune with persons under religious impressions, in the most distant corner of the parish; and 32 attended, nearly all youths; and but one had obtained a hope.

"In this general shock, it is difficult to ascertain the number of persons under awakenings: Some say there are not less than 200; but I should say about 150. The work is rapidly progressing and new cases occur every day. Within a few days past it has begun to pass from the children to the parents, and I hope, many who have sinned away the days of youth will yet find mercy. I have just been informed, that one of my neighbors of about 70, and another of 50 years of age, have lately experienced the love of God shed abroad in their hearts, and are now rejoicing in the hope of glory. One of our elders has 7 children under 25 years of age, who are subjects of this work, and six of them, together with a daughter-in-law, have obtained a hope of pardoning mercy. I have conversed with 45 who have obtained a hope, that their sins are pardoned through the blood of Jesus. Such a time was never before known in Springfield. We had a revival in 1803, and only sixty were added to the church in one year. In 1808 we experienced another time of refreshing, and only 54 were received into the Church in the same period. But though we cannot tell what will be the issue of this work, the number will probably be greater. My labors at present are unusually arduous. I feel as though the apostolic direction, *Preach the word; be instant in season and out of season*, is now to me particularly applicable. During 24 days past, I have been attending the devotions of religious assemblies every evening except two; and though the season has been muddy, and the nights dark, these assemblies have been full. I bless the Lord that my health has not yet failed, though it has been shaken; and I am not without fears. Yet, in the present state of things I dare not relax for one day."

## CONNECTICUT.

THE 'Missionary Society of Connecticut' is one of the oldest in the United States. And it may be affirmed with safety, that no Society in proportion to its means, has performed an equal quantity of missionary labor; and, in no instance, have those labors been more judiciously and successfully directed.—Scores of Christian churches which are now flourishing in various parts of our country, have been planted and reared, under the blessing of Heaven, by the fostering hand of this Society. The labors and influence of Connecticut missionaries, have also had a great effect in many of the infant settlements, in laying the foundation of many public and social institutions, from which the most distant posterity will derive a benefit.

The 'Narrative' of the Trustees is accompanied with a very interesting account of the western parts of the United States. This account is taken for religious purposes, and will be found highly gratifying to those who feel solicitous for the welfare of the American Church. This will probably appear, at length, in two or three succeeding Numbers of the Magazine.

From the 'Narrative' of the Trustees, it appears that they are desirous of extending the field of missionary service, which they hope to be able to occupy, in consequence of continual and pressing calls from the destitute people of the western country. It is earnestly hoped that the Christian people of this State, on whose liberality this Society must ever chiefly depend, will not suffer the judicious efforts of the Trustees to be disconcerted, through a failure of the needful pecuniary supplies. Such assistance, is at present, their principal want. The western country is continually presenting the most extensive fields for missionary service, affording every needed encouragement for gospel instruction. The good Providence of God provides faithful men, ready to devote themselves to his service. The western country looks particularly to this Society, knowing that its operations are conducted in a steady, systematic manner, and that they have been signally attended with the divine blessing. Were the resources of the Society equal to the urgent calls upon the Trustees, and to the plan which they would gladly prosecute, double and treble the number of missionaries now employed, would be laboring faithfully, and we might hope successfully, in dispersing Bibles and religious books, and preaching the gospel of salvation, to thousands destitute of the bread of life. Those who direct their pious charity to the aid of this Institution, will always enjoy the pleasing reflection that they give to a definite object; that their donation will be managed in a judicious manner; that it may be immediately productive of great good; and, that it is given for the furtherance of a design which has received the signal approbation of heaven. God has placed his American church in an extensive, uncultivated field, with innumerable calls for labor immediately at hand, and his great direction is, 'Occupy till I come.'

The 'Narrative' of the Trustees sufficiently shows, that their labors in the past year, have been accompanied with the gracious in-

fluences of the Spirit of God. In the midst of the severe judgments with which a righteous providence is scourging our land, the desolations of war and pestilence, which eminently prevailed in many parts of the missionary field, the gates of heaven were not closed to the prayers of the faithful; God was not unmindful of the blessed promises to his gospel—accompanying its ministrations with his holy blessing. Many souls will rejoice in eternity for this day of his mercy.

In the conclusion of this Summary, we add, to the praise of sovereign grace, God is not unmindful of our own churches. In several of our societies the goings of the Redeemer are now sensibly manifest; sinners are looking at their danger, and looking for deliverance; saints are pleading before God, and rejoicing in the displays of his mercy. There is reason to hope that the divine Spirit, whose influences have been in a measure, withdrawn from our churches, for two or three years past, is about to return in the fulness of his mercy.—In Hartford, there has been a special work of divine grace, for several months past, which still continues in its happy and powerful effects. There is reason to hope that the work may still continue, to the everlasting good of many. In East-Hartford, there has been, apparently, a striking work of God's grace, for nearly a year. The work has been, at no time, very powerful, yet, steady and genuine, one and another successively opening their eyes to the light of the Sun of Righteousness, and submitting to his holy dominion. The special influences of grace still continue, perhaps, as fully as at any time in the past year, and there are many with whom the Spirit of God continues to strive.—In Coventry there is a precious revival, hopefully on the increase, animating the friends of Zion, to labor, thankfulness, and hope. The people of God are rejoicing in the prospect,—seeking to him for the fulness of his blessing. In a number of places, particularly, Ashford, Simsbury, Litchfield, and Weathersfield, there are many encouraging appearances of the distinguished presence of God, in the blessings of his grace. In some places, the divine Spirit appears to be silently calling one and another to a holy union with Christ. In others, there are appearances of a commencement of a glorious work of divine grace. The event is with Jehovah, where it may be left with joy. His people have every encouragement to labor and pray, confiding in the faithfulness of his grace. He does not leave us without a gracious remembrance of his love. 'Who shall not fear thee, O Lord, and glorify thy name?' *Con. Evan. Mag.*

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*Extract of a Letter from Josiah Roberts, Esq. dated London, 21st December, 1813, to Robert Ralston, Esq. of Philadelphia.*

"From the present aspect of affairs in Europe, sanguine hopes are formed that the period is approaching, when peace, on an enlarged scale, will once more be given to a bleeding world. Let us not cease to look up to Him whose prerogative it is to prepare the minds of men for this desirable blessing, and then to vouchsafe it to

them; some consolation while we are in the midst of these distressing scenes, is drawn from the increasing activity with which the holy Scriptures are circulated in the Armies and Navies; and also amongst prisoners of war, as well at home as abroad; instances of the good effects of which are by no means rare, and in some cases very remarkable. Surely no step is so well calculated to preserve our respective nations from the hateful consequences, in a moral and religious view, which flow from a state of warfare. Recent accounts from Bengal are very cheering. A divine blessing on missionary efforts is more and more apparent; and in some instances Hindoos of high cast have been brought to the acknowledgment and obedience of the truth, simply by the perusal of the word of God, without ever having communication with the missionaries personally. Thus is the incorruptible seed springing up, and God is giving testimony to his word. From the Cape of Good Hope, also pleasing accounts are received, and also of late from Otaheite, the first scene of Missionary labors by the London Society; and where till the present time, there has been little encouragement; but the laborers in that quarter now express a hope that the King Pomare has felt the power of divine grace, and is become a Christian in reality, after having long manifested a friendship and regard for them. May their hope not be disappointed."

## AMERICAN MISSIONARIES IN ASIA.

The Christian public have been for some time anxious to hear from the missionaries in Asia. The impediments, which the present war has thrown in the way of correspondence with that quarter of the world, are often embarrassing.

It will be recollected, that our last intelligence from Messrs. Nott and Hall left them on board ship, about the last of Nov. 1812. They had taken passage from Calcutta to Ceylon, or Bombay, (being undecided at which place they should attempt to fix themselves,) and wrote back by the pilot boat after leaving the banks of the Ganges. The last that we have heard from Mr. Newell is, that he left the Isle of France for Bombay on the 24th of February, 1813. It was not to be expected that he would arrive there before the date of the following letter; but with a prosperous passage, he would meet his brethren soon after. We have strong hopes, that the apprehensions expressed by Messrs. Nott and Hall have not been realized; and that they were permitted to remain quietly at Bombay till the new charter of the East India Company reached that place; which it probably did in Nov. or Dec. last. After the arrival of this act of parliament, it is presumed that no peaceable, prudent missionaries will be molested by the local governments.

The following letter has the London post mark of Oct. 7; it having been probably enclosed to some person who forwarded it. If the missionaries had been sent to England, as they thought it possible they might be, we should probably have heard from them before this time.

Messrs. Nott and Hall very properly gave a brief sketch of what they had written in previous letters; and as their summary is judiciously expressed, and may refresh the minds of readers, we publish their whole letter to the Corresponding Secretary of the A. Board of Commissioners for Foreign Missions.

"*Bombay, March* 17, 1813.

"*Rev. and dear Sir,*

"We sympathize with you and our distant friends in general, in the grief you must feel at the unexpected war in which our country is involved. We daily unite our prayers with yours to the "Giver of Peace and Lover of Concord," that you may speedily be delivered from the evils which it must have introduced, and that those which you fear may be averted from you. We had hoped, with the friends of Jesus we believe both in England and America, that these kindred nations would have lived in love and unity, and been joined in diffusing their religion far and wide. We hope so still. The prayers offered up by Christ's real friends for this, will not, we trust, remain long unanswered. That there are such prayers, does, indeed, not fail to induce in us the continual expectation of hearing the good news of peace. But you will be more anxious, dear Sir, we doubt not, to learn our situation, than to hear our views of yours.

"We are happy to inform you, that through the goodness of God, we are at length arrived upon the ground which we have chosen as the seat of our missionary labors; though, as you will presently see, not with the most flattering prospects. We arrived on the 12th ult. eleven weeks after leaving Bengal. Five weeks of this time we spent on the Coromandel coast, at the French settlement of Pondicherry, from whence we wrote you our last letter.* Though we shall have room for but little in this letter, we shall, as the events of the war may have prevented your receiving some or all our letters, notice such of the principal occurrences, as will give you a general view of the past, and prepare you to understand our present situation.

"Soon after our arrival in Bengal, which was early in August, we were ordered to return to America in the ship which brought us.—With expectations, which we finally gave up, we obtained leave to go to the Isle of France. Though our arrangements were made, at a very early period, to go to that place, we were detained by causes not under our controul, till we were led by further enquiries to entertain hopes of succeeding in this place, of which we had previously despaired. After this we first thought of coming by the way of Ceylon; but finally obtained passports departing.† After all this was done, our passage paid, and part of our baggage on board, we were on a sudden informed, that provision was to be made for our passage to England in the fleet then to sail in five days. As both we and our captain had taken the regular steps for departure, we embarked according to our previous arrangements, and arrived at this place as was mentioned above.

* This letter has not been received.

† This is probably the technical phrase for a general passport to leave the country.

"This field which we chose, we think, after deliberate and prayerful examination, is so eligible, being connected in its language with a country immense and populous, and, as a commercial place, with many countries immense and populous, that we presume, should we succeed in staying, our choice will not fail to meet your highest wishes. Our objections to Birmah were, the unsettled state of the country—its particular jealousy of Europeans—the dangers and difficulties with which the Baptist mission there has been struggling,—and the fear that an attempt by us would be followed, not only by its own defeat, but likewise by the defeat of that mission. In a word, *this* is the field we esteem the most desirable;—but there is some reason to fear, that we shall not be suffered to remain.

"The Governor, (Sir Evan Nepean, Vice president of the British and Foreign Bible Society,) bears the character of a religious man; and is, we have much reason to believe, himself inclined to favor us. The only difficulty arises from the strong recommendation of the supreme government that we should be sent away. This strong recommendation results from their own original desire, and from their displeasure at the manner of our leaving Bengal; with the regularity of which we believe they were not thoroughly acquainted. We have stated our desires and explained our conduct to the Governor; and are informed by him, that he has nothing further to say to us at present. Our hopes of staying are so strong, that we have already commenced learning the Mahratta language.

"As the general government have been offended, you must not be surprised, if, when we write again, our letter should be dated in England; or if you should hear from our own lips the story of our trials and disappointments. God forbid that we should be so severely afflicted in this way, and give us rather our sufferings in our work than by taking us from it. Pray for us, that we may never faint in our minds, and may be prepared, if that be the will of God, to enter upon a new course of wanderings and to be baffled by new disappointments.

"We repeat a wish contained in our former letters, that the communications made to us by the way of Bengal may, for the present, be committed to the care of Dr. Carey.

"As to our funds you may well suppose them low. We hope some effectual method of replenishing them has already been adopted. Should we remain in this place, an economy which you would call rigid, will not more than make our salaries support us. Besides, we shall soon be in need of many native books, which can be obtained only at a very high rate, and we must immediately be at considerable expense for native instructors. We state these things that the truth may be known, and must leave the measure of your remittances to your power and your judgment; assuring you that at present we have no plans of spending, and hope we never shall have, but such as we are willing to submit to you, and that we shall do all in our power for our own support, which can be done without injury to our plans of usefulness. We are thus particular, because we may not soon have another opportunity of writing, and an early

arrangement on these points will be very important to our progress in our work. We beg leave to mention, (if that way has not already been adopted,) as probably the best way of remitting, that your money should be lodged in some mercantile house in London, and they be directed to give us immediate advice. This indeed is the only safe way in our present uncertainty, and will at any time furnish us with money at the least loss. Dear Sir, if we stay here, we shall greatly need your prayers, and the prayers of the Christian public.

"The three islands of Bombay, Salsette, and Carauja, contain about three hundred thousand natives, mostly Mahrattas; and the adjacent Mahratta territories, many millions; while to the south and the north there stretch unevangelized regions, which present a pitiful but attractive spectacle to Christian benevolence. You will perceive, from the greatness of the field, that we shall desire to be strengthened by two brethren. Nor need they delay to learn the success of our attempt. Should we fail, it will be for reasons which will not effect them, if, instead of coming to Calcutta, they should come to Madras, Ceylon, the Isle of France, Batavia, or even to the Cape of Good Hope, and then directly to this place. We do hope, that be our destiny as it may, this field will not be neglected;—a field than which we believe none possesses more claims or more facilities, both for immediate and final usefulness. In case our brethren must be long delayed or come to Calcutta, we wish they may come thither. They may succeed as many Europeans have done—as we hope to do—and we will forward to Calcutta some remarks that may enable them to be more discreet than we were.

"To the Prudential Committee, and the Board of Commissioners, we tender our highest respect and our Christian affection, and in their prayers and yours beg a continual remembrance. We are, Rev. Sir, yours in the Gospel,

SAMUEL NOTT,
GORDON HALL."

Rev. Samuel Worcester, D. D.

"P. S. If our letters have been received, you will know in full the history of the other brethren. Brother Newell is at the Isle of France, and we hope will join us. Brethren J. and R. will pursue a separate mission, having changed their sentiments on baptism, and been baptised at Calcutta."

## NEW-YORK BIBLE SOCIETY.

THE fourth annual report of this Society, which was made at the annual meeting in December last, contains a particular account of the doings of the Society during the year preceding. Since the last report 1355 Bibles had been distributed in the city of New-York, on board of vessels and by the managers, and 954 in the country; making 2,309 in the whole.*

The Trustees mention with pleasure the formation of *An Auxiliary Bible Society* by young men of different religious denominations

* *Since the institution of the Society,* 8,239 *Bibles have been distributed.*

in the city of New-York. They speak also in terms of high commendation of the exertions of Messrs. Schermerhorn and Mills, in the course of their missionary tour through the western states.

The trustees close their report with the following paragraph:

"Men and brethren! Can you behold this spiritual need of your fellow-creatures, and "shut up your bowels of compassion against them?" The pressure of the times is indeed heavy, and the claims on your benevolence are already numerous and increasing. But can there be an object more deserving of your Christian charity, than that of dispensing the bread and the water of life to perishing sinners? Has a kind providence blessed you abundantly in your basket and your store? Remember that to whom *much* is given, from him *much* will be required: "Freely ye have received, freely give." Have you but little to spare? "The Lord accepteth according to what a man hath." He who made such honorable mention in his Gospel, of the widow's *two mites*, and who has declared that "a cup of cold water given in his name, shall not lose its reward," will surely not withhold his blessing from those who become "fellow workers with *Him*," in contributing to supply poor sinners with the rich treasures of "his word, which is able to save the soul through faith that is in Christ Jesus." Let us then be excited to renewed exertions in this glorious work, in order to replenish the exhausted funds of the Society, and enable it to effect the important designs in contemplation. We are groaning under the desolating scourge of war: come, then, and let us present upon *this altar* a portion of our substance as "*a peace offering to the Prince of peace.*" Who can tell, but for *his own name's sake*, his righteous anger may be turned away from us, and that he may again smile upon us, and upon our land, and bless us with the return of peace upon all our borders, and cause us to "sing of mercy as well as of judgment." Let us not be weary in well doing: for "in due season we shall reap, if we faint not."

The *receipts* of the Society, during the preceding year were,

| | |
|---|---|
| In subscriptions and donations, - - - - - | $770 00 |
| Donation from the British and Foreign Bible Society, | 364 44 |
| For Bibles sold at cost to the Female Bible Society of Geneva, - - - - - - - - - | 50 00 |
| | $1,184 44 |

EXPENDITURES.

| | |
|---|---|
| Paid for Bibles, - - - - - - - - - | $1,384 45 |
| Paid William Burk, his expenses in travelling through the country to destribute Bibles, - - - | 120 00 |
| Whiting and Watson's bill, (particulars not stated,) | 100 97 |
| Commissions on monies collected, - - - - - | 29 78 |
| Other contingent expenses, - - - - - | 54 06 |
| | $1,689 26 |
| Balance remaining in the Treasury, - | $266 92 |

Though this balance was inadequate to the immediate engagements of the society, yet the Trustees express a confidence, that

their funds will be replenished, and that the society will be enabled to print the French Bible for distribution in Louisiana.

The following gentlemen were chosen officers of the Society.

*Officers and other Managers for the present year.*

Rev. Dr. Philip Milledoler, *President.*

Rev. Mr. John Williams, Rev. Dr. Alexander Mc Leod, Col. Henry Rutgers, and Peter Wilson, LL. D. *Vice-Presidents.*

Mr. John E. Caldwell, *Secretary.* Mr. Samuel Whiting, *Clerk.*

Mr. Leonard Bleecker, *Register.* Mr. Cornelius Heyer, *Treasurer.*

OTHER MANAGERS.

Rev. Dr. John M. Mason, Rev. Dr. John Romeyn, Rev. Mr. Christian Bork, Rev. Mr. Joseph Crawford, Rev. Mr. Archibald Maclay, Rev. Mr. Thomas Hamilto[illegible] Rev. Mr. James M. Mathews, Rev. Mr. Gardiner Spring, Dr. J. R.[illegible] Rodgers, Mr. Divie Bethune, Mr. Elisha Coit, Mr. Richard Daryc[illegible] Mr. John Kane, Mr Isaac L. Kip, Mr. Zachariah Lewis, Mr. Archil[illegible] Mc Cullum, Mr. John Mills, Mr. John P. Mumford, Mr. John Stoutenburgh, Mr. George Sukeley, Mr. John Withington.

## *THE FEMALE PILGRIM.*

WHITHER go'st, thou Pilgrim stranger,
Passing thro' this darksome vale?
Know'st thou not 'tis full of danger,
And will not thy courage fail?

Pilgrim, thou dost justly call me,
Wandering o'er this waste so wide;
Yet no harm will e'er befal me,
While I'm blest with such a Guide.

Such a guide!—no guide attends thee,
Hence for thee my fears arise,
If a Guardian Power befriends thee,
'Tis unseen by mortal eyes.

Yes, unseen, but still believe me,
Such a Guide my steps attends;
He'll in every strait relieve me,
He from ev'ry harm defends.

Pilgrim! see that stream before thee,
Darkly winding through the vale;
Should its deadly waves roll o'er thee,
Would not then thy courage fail?

No: that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful—
There my pilgrimage will end.

While I gaz'd, with speed surprising,
Down the stream she plunged from sight;
Gazing still I saw her rising,
Like an angel, cloathed with light. PANOPLIST.

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